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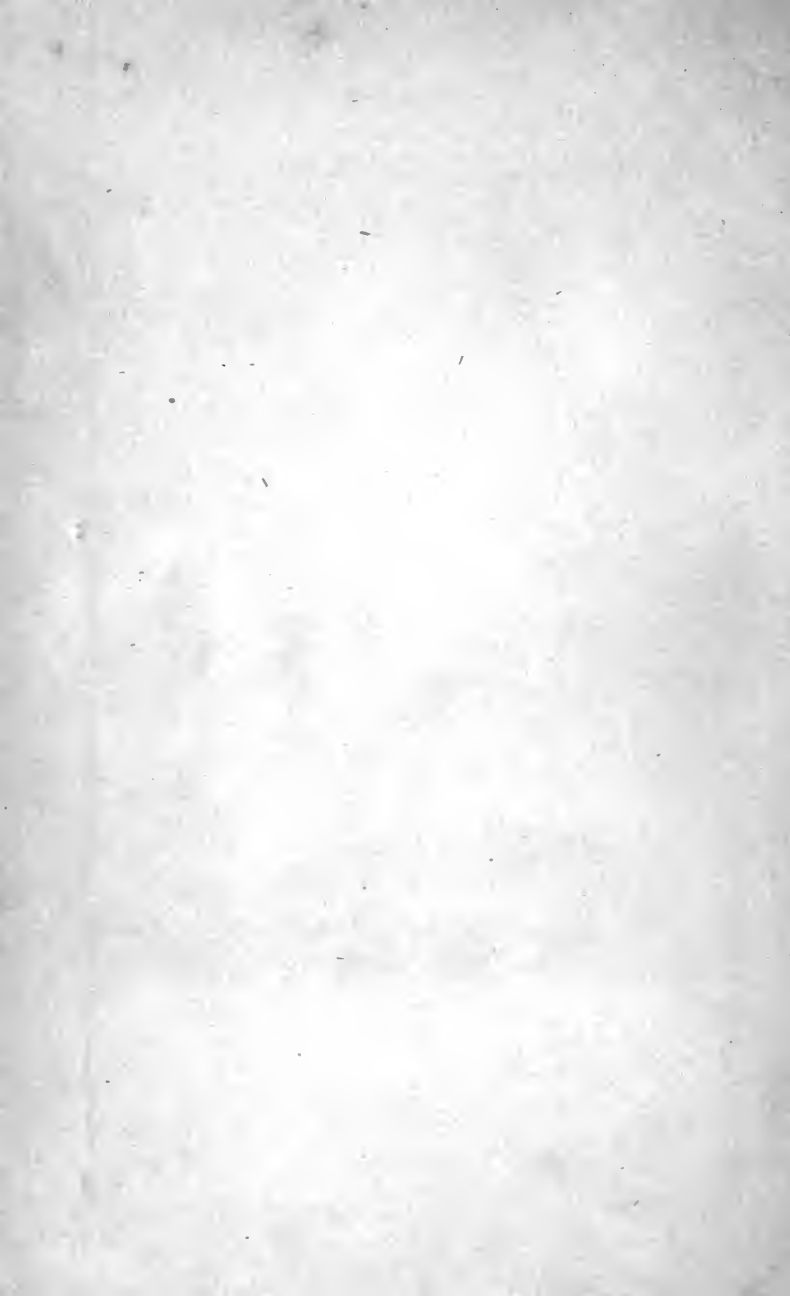
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MEMOIRS

OF

REV. NATHANIEL KENDRICK, D.D.,

AND

SILAS N. KENDRICK.

BY

S. W. ADAMS,

PASTOR OF THE FIRST BAPTIST CHURCH OF CLEVELAND, OHIO.

"Help Lord, for the godly man ceaseth; for the faithful fail from among the children of men."—Ps. xii. 1.

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P R E F A C E.

THE preparation of the Memoir of the late Dr. Kendrick, was originally committed to other hands. The daughter was selected as the proper one to portray the father's character, and hand it down to future generations. It is to be deeply lamented that this fondly cherished work, which she was so competent to execute, was frustrated by an early death, and before a single line had been written. At the earnest solicitation of the son, the late Silas N. Kendrick, whose memory is fitly embalmed in the following pages, the writer assumed the task of authorship, the fruits of which are now submitted to the Christian public. The original plan of a separate memoir of the father has been so far modified as to allow the record of the life of the son and of the father in one volume.

As a slight extenuation of the faults of the work, it is due to say, that it has been executed amid the pressure of pastoral and pulpit labors. In the tribute paid to the son's memory, mutual friends will recognize the hand of one whom Silas N. Kendrick in life

loved as a brother, and who counts it a brother's privilege to hang a wreath upon his tomb.

For all the materials furnished by various friends whose names are mentioned, together with the kind wishes and prayers for the success of this undertaking, the author now tenders his grateful acknowledgments. As a slight memorial of departed worth, he would now consecrate this volume to the cause of Christ, praying that the interests which were promoted by the lives of the sainted Kendricks, may be still advanced by the record of them now delivered to the reading public.

CLEVELAND, *April*, 1860.

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MEMOIRS
OF
REV. NATHANIEL KENDRICK, D.D.

CHAPTER I.

Birth — Parentage — Conversion — Profession of Religion — Spiritual
Darkness — Happy Deliverance.

NATHANIEL KENDRICK was born in Hanover, Grafton county, N. H., on the 22d of April, 1777. In a family of nine children, consisting of seven sons and two daughters, he was the oldest son, and the second child. He was blest with a worthy and pious parentage, and his early life was passed, and his character formed, under auspices favorable to vigorous habits, both of body and mind. No pampered heir of wealth, he was a stranger to those false notions of life which wealth too often engenders. Not bred to ease and luxury, he was early taught the primitive lesson given to our great progenitor, "In the sweat of thy face shalt thou eat bread."

His parents were among the first to penetrate the forests of their valley town, and though not favored themselves beyond the ordinary privileges of their times, were yet diligent in securing to their children the best advantages which a New England settlement afforded, when emerging from a wilderness state. His father, Samuel Kendrick, was a native of Coventry, Connecticut. As the ancestral line may be traced with probable accuracy for several generations, we here insert the following record.

The first name that appears in the genealogy, is that of Edward Kenrick, who married a grand niece of Archbishop Cranmer, the noted martyr in the days of bloody Mary.

It must here be observed, that in the lapse of two hundred years, the orthography of the name has undergone a slight change. The *d* is an interpolation. Even the great grandfather of the subject of this memoir, omitted the *d* in his spelling of the name, as the old town records of Coventry bear witness.

Edward Kenrick, the great grandson of the ancestor first named, was an eminent merchant of London and Rotterdam, and in 1652, Lord Mayor of London. He had three sons, George, Thomas, and John. The last named of the brothers, born in York, England, in 1604, emigrated to this country. He was a member of the first church in Boston in 1639, and in 1656 moved to his farm in the south part of Newton, at a place called, to this day, "Kenrick's Bridge," on the banks of Charles river; which place remained in the possession of the descendants one hundred and seventy years. Dying at the age of eighty-two years, John Kenrick left three sons, viz., Joseph, John, and Elijah. Through the last named, the subject of our biography traced his descent.

Elijah Kenrick had three sons and three daughters. Of the three sons, John, Elijah, and Ebenezer, the last settled in Brookline, having one son and one daughter. His son Nathaniel settled first in Brookline, afterwards in Coventry, Conn., and finally in Hanover, N. H. His last removal was made in the year 1771, when his children had mostly reached maturity. Here, in a new and wilderness region, he met the privations incident to pioneer life for about five years, when he was suddenly killed by the falling of a tree.

Of the ten children of Nathaniel Kendrick, three of whom died in infancy, Samuel, the father of the subject of our work, was the fourth child. About three years after the removal of the family to the Granite State, Samuel was united in marriage to Miss Anna Smith. The fruit of this union was a family

of nine children, seven sons and two daughters, all reaching maturity save one, a son, the youngest in the number, who died under three years of age. Three only of this numerous household, two sons and a daughter, now survive. The average life-time of the five adults that have died, is above sixty-one and a half years, and the tendency to longevity in the family was still more evident in the parents, the mother reaching the advanced age of eighty-one years, and the father ninety-one years.

Both the parents were members of the Congregational church, and were highly esteemed for their uprightness, kindness, benevolence, and uniformly consistent deportment. They were among the finest specimens of the primitive New England character. The father, besides high moral qualities—his incorruptible and stern integrity, was distinguished by a clear and sound practical judgment, great energy and executive capacity, and, in short, by that combination of qualities which would have made him an influential and leading man in any community. During his residence in Hanover he served as one of the selectmen of the town for fifteen years, and, by the suffrages of the people, he represented the interests of his district for two years in the State Legislature. In the revolutionary struggle with the mother country, being on the frontier, contiguous to the Indians and the British forces in Canada, he stood as a minute man, and was frequently called out against the Indians and the British forces, that were operating under Gen. Burgoyne upon the border settlements.

Of the wife, it is sufficient to say, that she was worthy of such a husband. The devotion of the parents to their children was ever distinguished by the greatest tenderness and affection. Ample proof of this is discovered in the correspondence of the family, which bears faithful testimony to parental love. It was a highly valued privilege to receive the welcome epistles from their absent children. Nor was the occasional visit to the home circle suffered to pass with-

out a merited recognition of the favor, as a token of providential kindness. If the year revolved without a journey to the homestead, when only the Green Mountains divided the children from the parents, it was a long and almost intolerable period to await the circuit of two suns before a re-union. These mutual attachments bespeak the charms of the parental hearth-stone, and become a living commentary upon the value of that early seat of domestic happiness, which was the cherished home of Nathaniel.

We have no remarkable incidents, with which to spice the record of this period of the future man. We have in fact little to record of Mr. Kendrick during his minority, or up to his twentieth year. Justice, however, requires us to state, that he gave early proofs of more than ordinary intellectual strength, and developed a character that bore the impress of strong common sense and sterling principle. His native town was the seat of Dartmouth College, planted a few years before his birth, and a flourishing seedling from the first; and its founding was coincident with the commencement of a series of religious revivals, that continued for several years to bless the towns in that vicinity. To this hall of learning his early steps were not directed. The candidates for classical study were then few. In his boyhood he enjoyed no literary advantages beyond the provisions of a common district school. But in this, "the people's college," all his educators were not found. Of various character, they studded the pathway of his youth. They were all around him, in the charming and diversified scenery of his native town. Its noble river, the Connecticut, flowed gracefully on its border line, just one mile from his birth-place, and rising from its banks were gentle elevations, that swelled into undulating hills, as they receded from the interval. Here, before the woodman's axe had leveled many of the forests, were some of Nature's master pictures set before the youth, to cultivate his taste, enrich his imagination, and draw forth other latent powers within him. To these power-

ful educators we have only to point, and say, they were in the presence of the lad till he put on the ripeness of the man.

That he availed himself of the benefits of the sanctuary, and the school-house that ever rose by its side on New England soil, is to be presumed from the fact that he was chosen to act as an instructor of youth, before he entered upon the direct preparation for his public vocation. Devoid as the season of his youth may have been of those special facilities which we now enjoy, it was by no means a lost opportunity to him, for he was taking on strength for coming years in a proper physical development. The young man was initiated into the habits of industry and the principles of integrity; and their companionship was retained through life. Besides, he was brought up to understand the value of social affections, and to know that there are other springs of enjoyment and usefulness than those merely intellectual.

That which we are most anxious to know is concerning the new birth which Mr. Kendrick experienced about his twentieth year. The period in which this occurred may be set down as among the darkest of New England history in religious declension. The country had not yet recovered from the depressing influence of the Revolutionary struggle, which, as is usual with war, had wrought disastrously upon the churches. A half century had elapsed since the great awakening promoted by the labors of Edwards, Whitefield, and their cotemporaries. But the people were on the eve of another visitation, which, when it fully came, brought zeal, vigor and health to very many churches in the Eastern States.

The Baptist churches were then few in number, sparse in membership, and, by necessary consequence, the means for stated religious services were quite inadequate. In the town of Hanover, the Baptist church was numerically small and pecuniarily feeble. It had no house of worship, nor any one to serve it statedly in the ministry of the word. Under these disadvantages, however, it pleased God to make use of

this feeble body of believers, to promote a revival of religion in the neighborhood in which Mr. Kendrick resided. The school-houses were the places in which they ordinarily met for their services on the Lord's Day. Their remoteness from the long established places of worship, gave opportunity for many to turn into these assemblies, who otherwise might not have visited them. Some individuals who had no partiality for the denomination, and were by education and habit averse to this religious body, became, through frequent attendance in these revival meetings, hopeful subjects of renewing grace.

The manner in which this revival commenced, has been well described by Prof. A. C. Kendrick, D.D., in an obituary notice written soon after the decease of his venerable relative.

"The first subject of conviction was Clark Kendrick, a cousin and intimate friend of Nathaniel, and who, for about twenty years, was a useful Baptist minister in Vermont. Being engaged one evening in a religious conversation with a pious friend with whom he was boarding, Mr. Kendrick requested him to relate his religious experience. He did so, and in the course of his narrative, deep convictions fastened themselves upon the mind of the youthful listener, which followed him until his troubled conscience found peace in the blood of the Lamb. This was the commencement of a general and powerful work of grace, as the fruit of which, about forty persons connected themselves with the Baptist church.

"The subject of this memoir remained for some time without any deep impression. He had indeed advised his cousin, when under the agonies of conviction, not to shake off, but rather cherish his religious impressions, and expressed a desire to join him in the ways of righteousness. Still he found in himself no inclination to yield to the claims of religion, until one evening he was invited home by another unconverted young man, who said to him : 'Our old friends are all leaving us, and you are my only remaining companion.' This remark awakened in Mr. Kendrick's mind a train of solemn reflections, and he could not contemplate, without shuddering,

the prospect of being left to find his sole companionship among the enemies of God. His convictions were deepened by listening to a sermon which filled him with apprehensions, lest the season of mercy might be past to those who had hitherto remained impenitent. Thus the horrors of despair blended themselves with the pangs of an awakened conscience, and with a deep and crushing sense of the desert of sin. Still he earnestly supplicated mercy, and at length after about ten days passed in the deepest distress, he had manifestations of the divine purity and excellence so clear and ravishing, that he felt able to praise God, even in his condemnation. He beheld the glory of God diffused over the face of nature, and with his spirit relieved from its burden of guilt, he could not but rejoice, whatever might be his own destiny. Still, he as yet indulged no hope that he had experienced a saving change, and it was not till he listened to the experience of other converts, that he recognized in his own exercises the marks of a 'like precious faith,' and felt the evidence gradually forcing itself upon him, that he had 'passed from death unto life.' The word of God was precious to him, and he enjoyed the society of the saints, and especially of those who had just been brought into the kingdom."

It will be seen from the above sketch, that the conversion of the subject of this memoir was strikingly coincident with that of Edwards, the great theologian, with whom also, in his views of Bible doctrine, he was mainly, if not entirely, in unison. His discovery of the perfections of God, and of the character of Christ, upon which he delighted to dwell through life, were then remarkably vivid. It is not often that young converts volunteer the remark, that they feel able to praise God even in their condemnation: and it may be taken as an indication of the depth and thoroughness of Mr. Kendrick's Christian experience, that he was constrained to express his views of admiration of the justice as well as the mercy of God. In the medium through which he then saw nature, he sympathized also with the great Divine. He

rejoiced in the works of God, as well as in his government. There was an oblivion of self, and a magnifying of the sovereign God. He felt himself to be a grievous sinner justly condemned, and that Christ alone was his complete and perfect Saviour. It is said of Samuel J. Mills, that immediately after his conversion, he could not refrain from exclaiming, "O glorious sovereignty!" "O glorious sovereignty!" With this he had quarreled for two full years. Such views, attained in the hour of spiritual birth, must cleave to the soul in its after history. Mr. Kendrick had good and substantial reasons for retaining a strong partiality for the doctrines of grace which he delighted to advocate, not as a polemic, but as one who had drawn consolation from them, and knew their power in his own soul. He would have been false to his own experience, as well as to his views of scriptural truth, not to have given them prominence, both in his theological instruction, and in the preaching of subsequent years. While we are free to ascribe the whole merit of salvation to grace alone, we deem it highly instructive to notice often the manifestations of divine favor in conversion, and mark their adaptedness to the varied temperaments and complexions of human character. In a nature prone to ecstasies and sudden transports of joy, the remarkably clear experience which Mr. Kendrick had, might have superinduced an overweening confidence, perilous to the soul's welfare; but in a nature that ever leaned to caution, it wrought no disadvantage. It gave rise to no spiritual indolence. It fostered no extravagance. It rather begat humility, and constrained the new-born soul to aspire after higher attainments in the Christian life. There is good reason to believe that he early obtained that precious view of Christ as an Infinite Saviour, and that captivating view of the gospel as worthy of all acceptance, which were dwelt upon through life with unfailing delight, and which, particularly in his last illness, were the frequent themes of discourse.

The next important event with Mr. Kendrick was the public avowal of his faith in Jesus. The pen which has already described his conversion, has fitly delineated this solemn transaction :

“With the joys of discipleship, he soon began to feel the obligation of its duties, and to think of connecting himself with the visible Church of Christ. The subjects and the mode of baptism naturally excited much attention and controversy in that section, and many whose early predilections were all on the side of Pedobaptism, yet felt themselves obliged, in opposition to the teachings of their parents, and the current of popular opinion, to cast in their lot with the humble and almost despised Baptists. Mr. Kendrick’s mind was not of a nature to allow so grave a subject to pass without due consideration. He manifested, in his mode of treating it, the caution and conscientiousness which eminently characterized all his subsequent history. Sprinkled in infancy, and brought up in the Pedobaptist faith, all his early associations and attachments lay in that direction, while on the other hand, he could not regard with indifference the people among whom he had received his spiritual birth. Feeling the need of aid in his inquiries, he procured from the pastors, both of the Baptist and Congregational churches,—with the latter of whom he was boarding, and on whose preaching he chiefly attended,—a statement of their reasons for their respective opinions. Still dissatisfied, he read through the New Testament, marking and carefully weighing every passage which related to the subject of baptism. The result was, that after an anxious and protracted inquiry of about nine months, he came to regard his early baptism as unscriptural, and united with the Baptist Church. He was baptized in April, 1788.”

Soon after his public profession of religion, he fell into an unhappy state of doubt bordering upon despair. It bore a striking resemblance to that condition in which father Bennett found himself, by the occurrence of his singular dream,

noted by his biographer, although it continued but a brief time. Mr. Kendrick was overpowered with the conviction that instead of being what he had avowed himself so recently, a follower of Christ, he was no less than a reprobate. In his distress he bethought himself of methods of relief. He set out to call upon his faithful pastor, and acquaint him with the state of his mind, hoping thereby to gain some consolation. On his way, however, the following scripture arrested his thoughts, "Cursed be the man that trusteth in man, and maketh flesh his arm." This incident induced him to postpone his visit to his spiritual adviser for a while, and when he finally recovered his determination to seek an interview with him, it was with the resolution that he would accept of no comfort that came not directly from God. Accordingly he repaired to the pastor, and when interrogated by him about his spiritual welfare, instead of indicating that he had any reason to hope that he was an accepted believer, he replied that "he was a poor miserable sinner." Thereupon the man of God and the minister of Christ, took the Bible in silence, and referred the victim of despair to these words of James. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." With these words came the glad hour of deliverance. Light dawned upon his mind, and the comfort which he obtained was so obviously of God, that he went on his way rejoicing. This early experience of a severe conflict with the enemy, became instructive to himself, and prepared him to labor understandingly for the edification of others.

CHAPTER II.

Call to the ministry—Preparatory study with Rev. Mr. Burroughs of Hanover—with Dr. Burton at Thetford—Essays—Declines a License—Journey to Franklin.

As we enter upon a more advanced stage of Mr. Kendrick's life, the materials are still too scanty to allow an accurately delineated picture of the man. To some, this part, could it be fully and faithfully portrayed, would be most of all instructive in practical lessons of duty; for it embraces the period, in which the solution of the grave question of entering the ministry for his proper and appropriate vocation, was sought and determined. The minutiae which we omit from necessity, could be detailed only by the man himself, who was the conscious subject of the deeply wrought convictions of duty to become an ambassador for Christ. The dearth which we deplore, pertains really to a heart history which must be left out, save as the overt acts and avowed decisions of the man suggest the supplement.

A momentous change had now transpired with Mr. Kendrick, both in his apparent and real relation to God and to his fellow-man. In the judgment of charity he had passed from death unto life, and he had publicly signified his faith in a crucified Redeemer by union with His people. Standing now before the world as a professed disciple of Christ, he was solemnly and publicly pledged to do all in his power to advance the cause of his Lord. It was but reasonable to expect that with a mind like his, thoroughly conscientious and full of benevolent impulses, he should inquire *how* and *where* he should spend his life for the glory of God, and to promote the welfare of man. It was not the habit of the convert hastily to set aside a claim that pressed itself upon the heart,

especially when it looked towards them inistry of reconciliation. To all precipitate action he was continually averse, and a question of such magnitude as to place him in public life, was not to be decided by caprice or slight reflection. Mr. Kendrick's situation favored deliberate and careful action. He remained for nearly four years after his public profession of religion with his father, dividing his time between the farm and attendance in an academic school, or discharging the congenial duties of an instructor. Thus ample opportunity was afforded him to anticipate and make a due estimate of all the difficulties involved in his assumption of the sacred functions of the preacher. Strong dissuasives were offered in his meagre acquisitions, so disproportionate to the work, and not the least, in conscious unfitness for the holy office ; so that for a time he rejected the idea of direct engagement in this service as beyond the sphere and range of his special qualifications. This was not productive of rest and peace of mind, for his convictions remained awaiting a righteous decision. So long, too, as the matter of personal duty was not definitely settled, Mr. Kendrick did not feel like making any systematic and direct efforts at preparation for the ministry.

At length, however, the subject assumed a solemnity and sacredness of import almost irresistible ; his mind yielded to its claims ; and thenceforth sought to meet its ideal conception, of so high and holy a work. His idea of the nature and grandeur of the preacher's mission, forbade his entering upon it without some degree of the requisite discipline. It was rashness, in his view, to seek at once to instal himself in the pastoral office. Whence should he draw resources that should edify the church, perfect saints in holiness, and attract and guide the wandering sinners to the cross of Calvary ? In measuring the demands of such a task, he recognized the necessity of securing settled views of Christian doctrine, and habits of close and consecutive thinking, united with a heart thoroughly versed in vital godliness, and hence he responded

to the heavenly call only by seeking the best preparation which his circumstances would permit.

Having by his own industry acquired about \$300, he made arrangements to receive instruction from private teachers. His initiatory course was entered upon under the direction of the Rev. Mr. Burroughs, pastor of the Congregational church in Hanover. With him he continued for a term of four months, applying himself assiduously to preparatory studies. To appreciate the steps then taken, we need to be reminded that a course of theological training was in the early part of the present century pursued under widely different auspices from those which mark it at the present day. There were at that time no theological schools within the United States belonging to the Baptist denomination, and but two of any kind in the country. One of these was located at New Brunswick, N. J., and the other at Canonsburg, Pa. The latter belonged to the Associate Church, the former to the Dutch reformed. Several colleges had been established, but Brown University was the only one under the patronage and control of the Baptists.

Candidates for the ministry who entertained the purpose of systematic study in divinity, found it necessary to resort to some pastor's residence, and there receive such hints and suggestions as the active incumbent might find time to furnish. It may be reasonably conjectured, that as the public functionary set over a parish had his arduous duties to discharge, aside from attention to divinity students, the seasons of intercourse between teacher and pupil were both irregular and fragmentary, and therefore less valuable. Pastors there were, in those days, of gigantic minds, stored with learning, and imbued with the spirit of earnest, humble, and sincere piety. Besides being thoroughly read in the schools, they were trained in scholastic controversy. They were accustomed to measure lances in debate. Not a few acquired fame in polemic discussions. In addition to their attain-

ments, which were the fruits of severe study, they had great practical skill as preachers.

With the privilege of personal choice in the selection of instructors, Mr. Kendrick placed himself under divines whose views were not in strict harmony with his own. This yielded him the advantage of calling into requisition the exercise of his own discriminating judgment in the conclusions reached. Besides the teacher already named, he placed himself successively under the instructions of Drs. Burton, Emmons, Baldwin, and Stillman ; all men of eminence.

Of the benefits derived from these instructors, we may determine something from the qualifications and habits of the men, from the exigencies of the times in which they lived, served, and ruled, and still more from the spirit, application and ability of the pupil.

His first theological guide was the Rev. Asa Burton, of Thetford, Vt. It was with the advice of his father, that Mr. Kendrick sought his instructions. For a series of years Dr. Burton was in the practice of receiving students into his family, and conducting their studies in theology. He was regarded as one of the most able, learned, and profound divines in the valley of the Connecticut. For more than half a century he officiated as the pastor of the church in the town above named, and Tracy observes, in his history of the Great Awakening, "that to him must be ascribed, more than to any other man, the extensive prevalence of sound religion in that part of New England."

With this theologian Mr. Kendrick commenced his course in divinity, July 5th, 1802, and continued under his instruction till near the close of the ensuing October. That his time and opportunities were improved in a manner creditable to himself, and promotive of his cherished objects, is evident from the fruits of his investigations. In his brief pupilage under this excellent divine, he surveyed the leading subjects embraced in the ordinary field of theological study. These were taken up in logical order, and the sentiments adopted,

and the reasons in their support, were embodied in dissertations, lucidly expressed and carefully written. These papers all evince thoroughness, and a mastery of the subjects under examination, such as may well surprise us. They are, in style, concise, and full in argument ; none of them shrinking into mere skeletons. They are liberal in length, and comprehensive, some even to prolixity, in their range of discussion. Though more than half a century has stamped its traces upon the manuscripts, they still give ocular proof that the author of these essays elaborated them with genuine enthusiasm. He manifestly took pleasure in writing upon such themes, and executed his labor with a zest which took from it entirely the character of a drudgery. Hence a recurrence to these essays, in after years, must have awakened satisfaction, since the sterling manner in which they were cast would not demand a reconstruction. The neatly written sheets, compact in form, and firmly stitched together, bear their years without mutilation or decay, and may be handled almost as well as bound volumes. They are fine models for students now, who can command stationery far superior to that produced a half a century since.

The merits of teacher and pupil are still farther disclosed in the questions put by the former, and the ingenuity and skill with which they are treated by the latter. On the doctrine of church membership, and gospel order, it must be borne in mind, they were at issue. It may have been, and doubtless was, singularly fortunate, that he who, in subsequent years, was to act as a guide to students in divinity, who would themselves be guides to many, should have the privilege of sitting at the feet of no second-rate man, but a champion of the ecclesiastical order to which he belonged—the Congregationalists of New England.

The gist of the difference in their opposing views was elicited by the following questions :

“1st. What warrant had Abraham to circumcise himself and his house ?

"2d. What was the design of circumcision ?

"3d. What is meant by one thing's coming in the room and stead of another ?

"4th. Did not God command Abraham's seed to circumcise their male children ?

"5th. Has Abraham a seed among the Gentiles, if he has, who are they ?

"6th. Are not God's commands binding till revoked by Himself; and is not a revelation of God's will necessary to revoke a command ?

"7th. What is the design of baptism ?

"On the supposition that *Infant Baptism* is not valid, how are the following questions to be answered :

"1st. Infants were the subjects of a religious rite under the Old Testament. What reasons can be assigned why they should not be the subjects of a religious rite under the New Testament, such as baptism ?

"2d. If it was the design of God that they should not be the subjects of the religious rite of baptism under the *New*, as they were of circumcision under the *Old Testament*, what reasons can be given why God has not given express information on this subject in the New Testament ?

"3d. As the Jews in the apostolic days warmly opposed the omission of ancient rites, among which washing or *baptising infants*, as well as adults, with water, was one, what reason can be given for their silence, when they saw that this *rite* was omitted, by the Apostles, towards the *infants* of adult parents whom they had proselyted ?

"4th. If there be no arguments sufficient to destroy the validity of *infant baptism*, and no arguments sufficient to establish *its validity*, in what light must we view infants, and why should they be more neglected under the *New* than under the *Old Testament* ?

"How are we to understand 2 Cor., vii., 14, 'For the unbelieving husband is sanctified by the wife, &c.' 'And Acts ii., 38 ?' "

Thus it will be seen that the main points of the Pedobaptist doctrine were set before Mr. Kendrick, and the essays written at that time furnish convincing proof that he did not evade the questions pressed upon him, but with his clear and penetrating views gave an easy and scriptural solution of them. Those pertaining to this subject far exceed in length others produced at that time.

It affords us no less satisfaction to appeal to collateral testimony, showing a coincidence of opinion as to the calling which divine providence had marked out for Mr. Kendrick. We refer to the convictions of Christian friends, and particularly those with whom he held his church relationship. Personal convictions had constrained him to adopt the measures above detailed. There was now an endorsement of his aims and purposes by an expressed wish on the part of the church of which he was a member that he should accept a license to preach. To this he could not accede. In the language of the author quoted in the previous chapter, "So deep was his conviction of his want of the necessary qualifications that he declined receiving it, and at length, regarding a body so feeble in numbers and gifts, as scarcely competent to decide on a question of such importance, he proposed to them to lay the subject before the Woodstock Association, with which they were connected, and obtain the opinion of that body. The church, accordingly, in its next letter to the Association, requested them to examine Mr. Kendrick in relation to his qualifications for the ministry, and express their opinion to the church. They, however, regarding such a procedure as scarcely consistent with the usages of the denomination, declined the request, but advised the church to consult with sister churches." Here the matter of licensure rested for the time. Meanwhile preparatory study was prosecuted under new auspices. To enjoy the benefit of a change of location he sought a new position under the supervision of Dr. Nathaniel Emmons of Franklin, Massachusetts.

With the facilities afforded by modern travel it would have required but few hours and no fatigue to pass from Hanover, New Hampshire, to the residence of the far-famed divine in Franklin. But in the absence of these, when the traveler must turn pedestrian, or make his solitary way on horse-back, the journey of an hundred and fifty or two hundred miles, forms an episode in life. Particularly is this so when the tediousness of the journey can neither be relieved by the soft breezes of summer, nor enlivened by the gay livery of nature in her best attire, but the solitary stranger must meet her rugged hills and leafless forests in the sullen sternness of a New England winter. Mr. Kendrick left his native town December 16th, 1802, and arrived at his new seminary quarters on the 25th of the same month. Thus nine days of laborious travel for man and beast were requisite to overcome the distance that can now be passed over in as many hours. But in this toilsome journey—which lay south through the valley of the Connecticut, till he reached a parallel line with Franklin, then turned nearly due east—he was learning, by personal observation, the character, condition, and wants of the people as he could not otherwise have done. There was even here a foreshadowing of the labors of the future man. Here was a foretaste of that intercourse which he shared in after life in the extensive tours which his professional service required him to make.

The day following was the Lord's day, and he had the pleasure of hearing him preach, at whose feet he was to sit for a season, to be conducted into the farther mysteries of Christian doctrine.

CHAPTER III.

Notice of Dr. Emmons—His Habits—Qualifications as a Theological Teacher—Number of Students—Plan of Instruction—Themes examined—Authors consulted—Method of Study—Certificate—Removal to Boston—Drs. Baldwin and Stillman's Revival—Emotions on leaving Boston—Occasional Preaching.

WE can scarcely render justice to the auspicious relation which Mr. Kendrick now enjoyed, without adverting to the genius, habits, and acquirements of his new teacher.

Dr. Emmons was a rare man, and would have been so regarded in any age. His peculiar and predominant love of order demanded that every thing should be suitably arranged, whether it pertained to articles of apparel, the furniture of his room, or the treasures of his mind. The prattling child that was led into his study when he began his pastorate, and re-entered it an aged sire when he closed his labors, beheld the desk, books, papers, hat, shovel, and tongs in the same place. His habits of body and mind were fixed, and he gave himself *wholly* to his work. His study-chair was his royal seat, and his parish was his kingdom. It speaks much for the aptitude which he possessed for guiding others, when we note that significant and pithy expression of his, indicating the line and order of his labors in doctrinal theology. "I have spent half my life in making joints."

Sustaining for sixty-seven years the pastoral relation, during more than fifty of which years, "he discharged personally and statedly the duties of his office," he united in himself the benefits of a large experience in pulpit and parochial service. From first to last between eighty and ninety pupils were under his charge, as candidates for the ministry. His life, which closed in his ninety-sixth year, was spread over nearly a century.

Naturally discriminating to a remarkable degree, a bold, vigorous, and independent thinker, he was well fitted to give direction and discipline to candidates for the sacred office. His works which have appeared since his decease, are a monument to his industry, and to his ability as a thinker. It is no slight evidence of superior merit, that a professor* of large experience has said to young ministers, "*By all means read Emmons.*" And the same counsellor expresses the wish that unpublished matter from the same pen may see the light, and that in place of half a dozen volumes, we may have half a score.

By common consent the "Exercise scheme" originated with Dr. Emmons, to which the "Taste scheme" was opposed. Of the latter system Dr. Burton was a sturdy advocate, and the pupil adhered, in this important branch of theological metaphysics, to the views of his earlier rather than of his later teacher.

It was the privilege of Mr. Kendrick to enjoy the instructions of this eminent man after he had gained the ripe experience of thirty years in his ministry in Franklin. At no period in the course of his long and eventful pastorate, could his services have been more efficient and instructive, and although the term of pupilage under him was a brief one, being less than three months continuously, yet followed as it was by subsequent interviews with him, rendered easy from the proximity of Mr. Kendrick's chosen field of labor, the interchange could not prove otherwise than profitable.

The plan of instruction pursued in this school of the prophets was as follows: Dr. Emmons furnished his students with a system of theological questions, or subjects upon which they were required to write essays, after they had consulted the best authors of opposite sentiments upon the topics under examination. Then these productions were subjected to criticism both in their arrangement, style of composition,

* Dr. Enoch Pond.

and doctrine. He also frequently lectured upon the duties, difficulties, trials, and advantages of ministers. His interviews with them often took the form of colloquy. Of the character of these conversational lectures we may judge, for they are minuted down in the handwriting of Mr. Kendrick, bearing the date of their occurrence, and sufficiently copious to give the drift of the discussions.

Dr. Emmons' eminent fitness for the service which he had assumed, may be readily inferred from the fact that his aid was sought by so large a number, to guide them in preparation for ministerial labor. When the first pupil had remained with him the proposed term of a few weeks, he had no expectation of any future application; but one after another resorted to this spiritual Gamaliel, until, as already hinted, nearly a hundred had shared the benefit of his able instruction. Dr. Emmons was also pre-eminent as a counsellor. From first to last he was invited to more than one hundred ecclesiastical councils, nearly all of which he actually attended. At the burial of this divine, no less than fifty ministers were present, and the concourse of people was greater than had been known for a century, in the vicinity where his long and useful life was spent. This becomes highly significant, when we recall the fact that his parish was one of the rural districts of New England, and by no means densely peopled. Having described so fully the qualifications of the teacher, we may indicate some of the subjects that were taken up by the pupil then admitted to his charge, and the authors consulted in the course of investigation. Prominent among the subjects, and those which are noted in the diary of Mr. Kendrick, we find the following, viz. : Freedom of the Will, the Decrees of God, Reprobation, Election, Predestination, the Atonement, Conversion, Baptism, Efficacious Grace, Perseverance of the Saints, the Logos, Moral Evil, and Moral Agency. The writers whose works treating the above list of subjects were particularly consulted, for the purpose of ascertaining their views, and the arguments with which they defended them,

were these : Dr. Whitby, Dr. Stephen West, Dr. John Smalley, President Edwards, Dr. Samuel Spring, Dickenson, and Lowman, not to mention others of less note. It will be observed that these are not all accordant in their views. Both the Calvinistic and Arminian schools are represented.

We here give a specimen of Mr. Kendrick's study as noted in the diary which he then kept.

"January 5th. Wrote a sermon in part. In the evening read Whitby on Conversion, Decrees, Reprobation, and Election.

"January 8th. Read on Saints' Perseverance, Whitby ; on Agency, West ; on the Duty of Concert for Prayer.

"January 14th. Reviewed Dr. Edwards on the Atonement ; read a sermon to Dr. Emmons ; wrote a dissertation in part on the Atonement.

This term of study was one necessarily improved with much industry, for the reading was followed by an analysis or brief of the topics surveyed. More attention was given to sermonizing during his residence with Dr. Emmons, then under Dr. Burton. As many as four sermons fully written are noted as having been read and submitted for criticism.

The following copy of a certificate found among the papers of Mr. Kendrick, will show the estimate which the teacher placed upon his pupil, and will add its corroboration to the substance of these pages.

" FRANKLIN, *February* 10th, 1803.

"This may certify all whom it may concern, that the bearer of this, Mr. Nathaniel Kendrick, conducted with great propriety during his residence in my family. His mind is strong, inquisitive and penetrating. He is capable of conversing and of writing upon theological subjects, with ingenuity and accuracy. He possesses much better pulpit talents than are commonly found in one of his advantages ; and should he be properly recommended as a Preacher, I doubt not, but he

will not only serve the cause of religion, but do honor to the Christian and ministerial character.

“NATHANIEL EMMONS.”

Our narrative now brings us to another change in the faculty of instruction, and also in the seat of operations for the completion of a self-imposed curriculum. After the lapse of about seven weeks in which Mr. Kendrick makes a journey to Hanover, we find him in the City of Boston, and a member of the family of Dr. Thomas Baldwin. Hitherto, his lot had been cast with Congregationalists, from whose instructions, to say the least, he was likely to learn the points of difference existing between them and his own ecclesiastical order, and to see those points from a vantage ground. It now remains to take a supplementary view. How fortunate the position now afforded in the providence of God, may be seen from the character of the man with whom he took up his sojourn, and the intercourse enjoyed with other ministers in Boston, and in towns adjacent.

The pastor of the Second Baptist Church was a model minister. Nature had endowed him with liberal gifts, and grace was not bestowed in vain. None could better appreciate the aspirations of a youthful candidate for the ministry, whose course of study had been pursued with difficulties which personal energy alone could overcome, than Dr. Baldwin. Trained himself in the severe school of self-denial, and uncommon hardships, he entered into close sympathy with those who were perseveringly prosecuting theological studies. At no time could it have been more fortunate for Mr. Kendrick to receive the hand of such a pattern and guide as was Dr. Baldwin, than in the year 1803. For about twenty years he had labored successfully in the pastoral office, seven of those years he had encountered the hardships of missionary life in the sparse and newly settled regions of New Hampshire, and thirteen not less laborious in the city of Boston. He was now in the zenith of his popu-

larity and usefulness. It was not as a pastor and preacher alone, that his excellencies were noted. He had experience in the defense of our distinguishing views as a denomination, and by the voice of his brethren, was the same year called to the additional labors of Editorship of the American Baptist Magazine, for many years the only religious journal of the Baptists in America. Besides his varied and wide experience, he was a man of rare goodness, and one whom the poor and neglected claimed as their friend and favorite. "Under his fostering hand, many of the Churches in the vicinity of Boston arose, and by his parental care were they sustained. And it is no small praise, both to his piety and to his ability, that they drank so universally into his spirit. He had the faculty, the true evidence of greatness, of forming other men into his own likeness. And hence, it is, that his character has left so broad an impression upon all that part of New England. He set before his brethren an example of simple unaffected piety. He was a man of peace, and hushed all their contentions, until in his vicinity contention was wholly forgotten."

Dr. Samuel Stillman was at this time the honored pastor of the First Baptist Church of Boston. With him Mr. Kendrick was permitted to associate quite frequently, deriving the benefit of his criticisms upon discourses written and submitted to his inspection. It was at this stage in his course also, that Mr. Kendrick began to occupy pulpits in the vicinity of Boston; and as he was also invited to preach both in Dr. Baldwin's and Dr. Stillman's pulpit, he had the advantage of their suggestions in the delivery of sermons. The occasion of preaching before the latter is particularly noted as a season of unusual embarrassment, and the hints given at that time were never forgotten. It should be borne in mind that Dr. Stillman had then occupied his post in the city for nearly forty years, with great acceptance. He had come down from the stirring scenes of '76, and brought with him the sterling piety of a trial age. "As an eloquent

preacher he held the first rank. He possessed a pleasant and commanding voice; and he was enabled to transfuse his own feelings into the hearts of his auditors. Such was his urbanity of manners, and his kind, catholic spirit, that he was comparatively alike popular with all denominations. His uncommon vivacity and energy of feeling were united with a perfect sense of propriety, and with affability, ease and politeness. These qualities gave him deservedly great influence in Boston."

In addition to the privilege of being under the tuition of such men as we have now sketched, it was no slight benefit to attend upon their ministrations on the Lord's Day, and their weekly lectures, which were so arranged that he could hear both—Dr. Stillman's coming on Wednesday, and Dr. Baldwin's on Thursday evening. This city was then a focal point for ministerial talent, not in our own denomination alone, but in the "Standing Order." Men of eminence were there often heard, and occasions of great interest transpired in the year 1803. It was in June of this year that William E. Channing was ordained, and the staunch opponent of infidelity, Dr. Tappan, then Professor of Divinity at Cambridge, delivered the sermon on the occasion. In August following, this noted defender of the gospel went to his reward, and the funeral solemnities, witnessed by Mr. Kendrick, were of a deeply impressive character.

The crowning privilege of his term of study in the city of Boston, was to be under the instruction of the Holy Spirit during a remarkable work of grace which began in the spring of 1803, and continued for the period of two and a half years. This season of special effusion of the Divine Spirit was characterized by greater power than any enjoyed since the memorable awakening of 1740. It was not the word only, presented by the ministers, that appealed to men, but "almost every thing seemed to preach." The tongue of the profane was sobered; the Sabbath-breaker was reclaimed; and the gambler recovered from the fascination of his peril-

ous ventures. Extracts might be given here from the private letters of Dr. Baldwin to Mr. Kendrick, after he left the city, showing the remarkable character of this work. "The attention to religion here is truly wonderful," he writes again and again. When the interest was at its height, meetings were held every night, and Dr. Baldwin's house of worship was crowded, sometimes filling the aisles up to the pulpit stairs, and hundreds leaving without the possibility of gaining admission to the sanctuary. Some were arrested with convicting power, or brought into the liberty of Christ, almost every meeting. "O my brother," writes Dr. B., "it is a harvest time indeed. The attention is greater than I ever saw here before. People flock from all parts of the town to see and hear."

This interest commenced simultaneously in both the Baptist churches, resulting in an accession of one hundred and thirty-five to the First Baptist Church, and two hundred and twelve to the Second, making an aggregate of three hundred and forty-seven. Nor was the work confined to these; it extended to the churches in other communions. It is confidently believed that a happy change in the religious views of a large portion of professing Christians in Boston, owes its origin to this revival. The tide of Unitarianism was gradually coming into orthodox churches; this work created a repelling current, and gave it a salutary check.

While Mr. Kendrick continued in his studies in Boston, using his time with much economy and industry, he was in constant attendance in these revival meetings, discoursing personally with many under conviction for sin, and rendering himself a welcome and useful laborer. Thus early in his ministerial training was he mastering lessons in the school of Christ, which are not placed before every theological pupil now admitted to the best furnished schools of the prophets.

Having given an outline of the opportunities set before the candidate, at this eventful period, we may introduce him

to the reader in his own language, when he is about to sever the ties that bound him to teachers and Christian people.

The date is September 5th, 1803. "This day I have had some painful feelings at the thought of leaving such an agreeable society, and so many affectionate friends, but more particularly those dear youth in the agonies of distress for their souls. The solemn meetings which I have within a few days attended, have excited in me various feelings. God is in this place of a truth. O that his work may prosper, and sinners flock to him and be saved. Great God wilt thou grant me the quickening influences of thy Spirit. May I never spend a day less to thy glory than this ; when I leave this place may I not leave *thee* ; may I know what it is to have my confidence in God. Divine Redeemer, wilt thou order my desires to glorify thee with success."

We will not detain our readers to go over the record of texts that were used by officiating pastors and others that were called in to aid in this gracious work, suffice it to say they were such scriptures as exhibited the marrow of the gospel. This was the staple food for the hungry multitudes. This was the sole fabulum furnished in the provisions of God's house, nor did it need the condiments of wit, or the flourishes of rhetoric to excite a relish in those who came to be fed with the Bread of heaven. Reluctant to depart from the sanctuary when dismissed, they at times tarried till ten o'clock, and, had they been encouraged by resident pastors, would doubtless have prolonged their sessions to the midnight hour.

It is not common in the revivals that now take place, to witness in those who in the judgment of charity are hopeful subjects of conversion, convictions for sin so pungent, and approaches so near the verge of despair as were frequently observed at that time. A transcript here from Mr. Kendrick's diary will exhibit these features.

"Sept. 3d, 1803. Attended a prayer meeting at the vestry—a solemn attention—a number under weighty impressions.

Discoursed with ——— who were almost in despair ; one said ‘ I could tear my flesh from my bones if that would give me relief.’ O that God would show them mercy.”

“ Sept. 3th. Lord’s day morning, attended prayer meeting at the vestry at 6 o’clock. The ——— find no relief. Others who were present were in much distress——.”

It is probable that being an eye-witness, and actor in revival scenes marked by such amazing power as was this awakening, left its indelible impress upon Mr. Kendrick’s mind, and put him upon strict vigilance, to examine with a searching and distrustful eye, even every work that had not decisive evidences of depth and lasting effect. Contracting thus in the incipient stages of ministerial experience, a partiality for revivals of religion of a strong doctrinal type, he was in after life wary of those promoted by loose theological views. His connection with this work of grace, under the labors of men of so much practical skill and eminent godliness, as then filled the two Baptist Pulpits of Boston, formed one of the most fertile chapters of his life. The revival season itself is thus alluded to by Dr. Baldwin in one of his letters. “ It appears to be a fine school for a young minister.”

In concluding this account of his preparatory training, we should do injustice to the subject of these annals, did we fail to apprise the reader, that his gifts were frequently called into requisition during his stay in the city. At the date of his departure Sept. 6th, he had preached in Charlestown, Newton, Woburn, Bellingham, Danverse, and Beverly, in some of them several times, besides repeatedly supplying the pulpits of his reverend and honored instructors.

CHAPTER IV.

Visit to Brown University—Sickness, reflections—Bellingham Baptist Church—Mr. Kendrick as a Supply—Visit to Boston—Habits of Preparation—Social Intercourse—Neighboring Ministers—Journal—Visit to Hanover and other places—Return—Request to visit the Baptist Church of Hoosick—Preaching in Lansingburgh, Troy, and other towns—Call to supply at Lansingburgh—Call to settle at Bellingham. Farewell Sermon.

WE come now to the period of Mr. Kendrick's transition from preparatory study to actual pastoral service. Hitherto he had supplied vacant pulpits here and there, or yielded to the solicitations of friends in presenting an occasional discourse. He was now to enter the field of continuous labor. Known already to some extent, it was not necessary for him to embark upon a tour of exploration to find destitute and desirable pastorates. To watch for eligible posts, seemed not to come within the scope of his plan. His personal preferences were held in abeyance, and his responses were made to the manifest calls of Divine Providence.

Desirous of witnessing the anniversary exercises of Commencement at Brown University, he availed himself of the opportunity then afforded him of paying a visit to that venerable seat of learning. In this brief journey to Providence he enjoyed the company of a few friends, sufficient to beguile the weariness of the way, we may be certain, since Dr. Baldwin was one of the number. By no means the least of prized entertainments then, was the generous Christian hospitality which was shown on these annual festivals. Whether it were due to the welcome escort, or some other source, it was the fortune of Mr. Kendrick to share the kind hospitality of Dr. Gano, then pastor of the First Baptist Church in Providence, whose favorite mottos were, "house room for many," and, "heart room for multitudes." His hospitality was appreciated,

and proved in fact very timely. Scarcely had the public exercises concluded, when Mr. Kendrick, was seized with a severe and threatening illness, which continued for several days. The disease assumed a dysenteric form, yielding, however, to vigorous treatment, so that, in the lapse of ten days, he was able to resume his labor. In this sudden prostration he appreciated the attention of friends in a city of strangers, and the affliction was evidently sanctified, as will appear from the following record, made after his recovery, dated Bellingham, September 19th, 1803: "O God, Thou hast called me to experience new dispensations of providence for two weeks past. Thou hast threatened me with a mortal stroke, but hast suspended it. O, may this not leave me now hardened in sin. Glorious God, hast thou not some good to answer by administering this affliction? May it quicken me now to the discharge of my duty. May I live, redeeming the time. May I daily inquire, Lord, what wilt thou have me to do? Impart to me new grace every day. Let me not spend one idle day in the succeeding part of my life, nor a day in which I shall not know more of Thee at the close of it, than at the beginning. O, may I feel my constant dependence upon thine all-conquering grace. Dear Lord Jesus, subject my obdurate heart to thyself; help me to fulfill thy blessed will. May I throw away all of my own righteousness, that I may be clothed with thy spotless righteousness. Divine Redeemer! wilt thou kindle a flame of sacred love in my cold heart. O, do I not feel some breathings after thee at this time? Lord suffer me not to languish. May my pride be humbled, and my soul be kept at the foot of the cross. May I enjoy the enlightening and teaching influences of the Spirit, that I may understand the Bible. May I ever open that sacred volume, praying for that temper of heart which will relish its divine truths, and give me desires to search for its marrow and fatness. O, Lord, succeed a right desire if I have one in my heart."

We should not expect that one actuated by the spirit and temper here exhibited, would be long in fruitless search of a

place, nor so particular about the terms of settlement, as to prevent a prompt engagement. As soon as his strength warranted a return to the pulpit, we find Mr. Kendrick with the people at Bellingham, Mass. His acquaintance here had begun by his supplying them three successive Lord's Days in the June preceding. The circumstances of his position may be better understood by a brief allusion to the early history of this body.

The church in Bellingham was constituted in the year 1737, consisting of fifteen male members. It claims to be the daughter of the First Baptist Church of Swansea, a town within the old Plymouth colony. The present church is the oldest Baptist church in the Bay State, and next to the oldest in the United States—the First Baptist Church in Providence, R. I., being the oldest,—having originated in 1663, under the Rev. John Miles, from Wales, and from a town bearing the name of Swansea. At the time of the constitution of the Bellingham church, there were but three churches within the limits of what is now known as Massachusetts, to wit, the First Church in Boston, the First in Swansea, above noticed, and one in South Brimfield. We learn from Benedict's History, "That Bellingham was, for many years, the favorite resort of the few Baptist ministers in the country." Here the Warren Association often held its sessions, which was the first Baptist association formed in New England, consisting at first of only four churches, of which the Bellingham Church was one. In later times, this church became the foster mother of the two eminent ministers, John and Aaron Leland. Unfortunately it became involved in difficulties concerning a successor of the Rev. Noah Alden, and for many years lost its visibility. It was during a part of this period of trial that Mr. Kendrick ministered to the people of Bellingham. From a historical discourse by Dr. Fisher, who was for many years pastor of this church, we have the following paragraph touching the subject of this memoir:

"After the erection of the present house, several ministers

preached in town for short terms ; but Mr. Nathaniel Kendrick was the first who continued for any considerable length of time. He resided and preached here about two years. And here permit me to express my respect and affection for Mr. Kendrick, not only as one of my predecessors, but as my former instructor, and as my continued and esteemed friend. The recollection of such an instructor and friend, excites at once the tear of regret, and the smile of pleasure and joy."

The statement of time, given above, is not exact. It was about a year and a half from his first supply at this place, to the close of his labors ; and this short period of labor was farther diminished by three intervals of absence, one of three weeks, and two of about seven weeks each.

After preaching six weeks from the period of his recovery, Mr. Kendrick returned to Boston, where for three weeks he was permitted to witness a display of convicting and converting grace. It was a season rich in the outpouring of the Holy Spirit. Many were anxiously inquiring the way of salvation, and it was no common privilege to direct them to Christ, as well as to listen to the testimony of those who had recently been brought to the saving knowledge of the truth. Mr. Kendrick had now numerous acquaintances in the city, and the prevailing religious interest lent to his intercourse with them a charm which rendered it unspeakably precious. The value which he attached to these opportunities is evinced by almost daily entries in his journal, of which the following are brief specimens :

"O, that God would enable me to be in some little degree faithful in His cause."

"Nov. 19th. I have this day had some satisfaction in discoursing and contemplating upon religion."

After having received some gifts of friends, he says : "O that God would give me grace to improve to his glory all the blessings which He and his dear people confer upon me."

From this season of reunions and renewed fellowship with brethren, Mr. Kendrick returned to resume his labors at

Bellingham. He continued here for twelve weeks, receiving the moderate compensation of four dollars for each Lord's Day. He was then invited to supply the desk for six months, at the rate of five dollars per Lord's Day. Although the amount seems but a mere pittance, compared with what most now receive, it was no doubt fair for the general standard of ministerial support, and no hint is indicated but that it was all that could be reasonably expected.

It will not be unprofitable to indicate the manner in which, in this early period of his ministerial labors, he employed his time. A prominent share was devoted to study. His most immediate attention was given to the planning and composition of sermons. To this work he gave a portion of each day, from near the commencement to the close of the week, allowance being of course made for the numerous inevitable hindrances incident to the pastoral relation. His strength, however, was not all spent in this direction. He had a strong taste for doctrinal investigations, and diversified his labor by consulting the ablest works in biblical and metaphysical theology, and in history, both sacred and profane. On contested questions it was not his habit to restrict his reading to a single side. It was rather his uniform method to select those works, on both sides, which took decisive, and even extreme views. Thus he possessed himself of the best modes, alike of defense and refutation, his own leanings being decidedly Calvinistic, and strongly marked.

His intercourse with his people was familiar and frequent; scarcely a day passed in which he was not either called upon by some of his own parishioners, or by friends from abroad; and besides, he often met one or more families socially. Nor were these interviews barren of good, or frittered away in idle conversation. His journal here and there bears witness to the themes that came up for familiar discussion, and the course of thought which the occasion originated.

Mr. Kendrick was accustomed to converse with the impen-

itent, and to record the varying phases of individual experience in regard to the interests of religion. Although it was not a season of unusual attention to religion while he labored in Bellingham, yet cases of awakening were of occasional occurrence. And not a Lord's Day service passed, not a conference meeting was held, of which he does not specify the attendance, and the spirit and tone of the exercises, and the time-honored practice of referring to a goodly season in preaching as one of "enjoying liberty," is not omitted.

The congregations were usually large and attentive, and the evidence was clear and gratifying that his labors were received with acceptance and favor.

During Mr. Kendrick's labors in this place he had also good opportunities for intercourse with brethren in the ministry. He was not remote from the residence of some of his esteemed teachers, and besides the pleasure of paying them visits at their own homes, he had the satisfaction of receiving a visit from Dr. Emmons and Dr. Baldwin. He appears to have been on terms of intimacy with Dr. Gano, with whom he also exchanged pulpits, and we cannot say but a link in the chain of providences was then forged, the golden lustre of which was not to be displayed till near a quarter of a century later, when the veteran pastor, still at his post, full of years and full of honors, meets him who was once the candidate at Bellingham, in the Empire State, set apart with others to conduct the school of the prophets. The allusion here will have a full development in a future chapter.

We have now indicated the style of service to which Mr. Kendrick gave himself in this part of the Lord's vineyard, except that for a while he guided a few pupils in their studies, a work which, at that day, was necessarily devolved, far more than at the present era of academic institutions, upon pastors of churches. The following selection from the pious breathings contained in his private journal will show what at this time was his interior and spiritual life: "O thou gracious God have mercy, have mercy upon thy sinful creature. Wilt

thou work a reformation in him by thine all-conquering Spirit. Does any sin lie on his conscience unrepented of? Lord thou knowest. If there be, wilt thou show it to him, and grant him sincere repentance. May I not live at such a dying rate. Gracious Lord! Wilt thou revive in me a spirit of secret devotion! O that I may not be so far from worshipping thee in spirit. When will thy presence return? Most merciful God forsake not the work of thy hands. I acknowledge I have sinned against thee, and deserve thine everlasting displeasure; but O God let thy mercy appear for the sake of thy dear Son, who died to save even the chief of sinners. How can I live without thy presence? Wilt thou humble my hard and proud heart? Wilt thou crown these desires with success?"

On the 15th of February, 1804, Mr. Kendrick made a tour to his native State, spending one Lord's Day in Boston, on his way homeward, and two on his return, besides one in Charlestown. He spent one also in Hanover, his native place, one in Haverhill, and one in Thetford with Dr. Burton, his former instructor. In all these places he preached upon the Lord's Day, and during the week yielded to the solicitation of friends to hold forth publicly the word of life. Thus his season of visitation with relatives and friends was one that abounded in labors. Knowing that he was set for the defense and propagation of the gospel, they did not suffer him to lack opportunities for the discharge of this service.

When Mr. Kendrick left Bellingham, on his visit to New Hampshire, his mind was undecided as to his future place of labor. The following letter, written from Hanover on the 21st day of February, will explain both the causes of his journey and the result to which he arrived:—

"GENTLEMEN,

"Com. of Supplies for Bellingham.

"I have made your request a subject of attention, and have endeavored to study my duty in relation to it. I wish

I could, with propriety, delay my answer until I could visit several vacancies in these parts. I learn that the Lord is beginning to revive his work in a town where I have been several times solicited to supply them, and that they are yet without stated supplies, and have been waiting for my return.

"I have not made them a visit, nor do they know of my arrival, the town being about sixty miles distant.

"The call for gospel laborers in these parts is as great as I expected to find, but I acknowledge, sirs, that the state of things at Bellingham almost brought me to a conclusion of mind to return, before I left Boston. Although there are several weighty motives to induce me to tarry in these regions, yet having taken all things into view, I possess a measure of conviction that it is the will of the Great Head of the Church that I should return to you and labor in that part of his vineyard.

"Thus, gentlemen, I now conclude to comply with your request, and by divine permission will begin the proposed term of six months, the second Lord's Day of April, unless I give you previous information of deferring it till the fourth.

"That our farther acquaintance may be accompanied with many spiritual blessings, is the prayer of your indebted servant.

"NATH. KENDRICK.

"Com. of Supplies, Bellingham."

On the 8th of April he resumed his labors in Bellingham and continued them until the tenth of September following. In the meantime the Baptist church in Hoosick, Rensselaer county, New York, a small and feeble body, made application through the Rev. Clark Kendrick, of Poultney, Vermont, to have Mr. Kendrick visit them, with a view of settlement. The communication sent by the committee in the month of March, failed to reach its destination until the seventh of June, and no step was taken by way of making the acquaint-

ance of this church until nearly three months later. The urgent appeal may, or may not have been the chief inducement to undertake the journey over the Green Mountains. At all events the tour was made, and the following towns were visited, to-wit: Hanover, Norwich, Poultney, Rutland, Hoosick, or Mapletown, Lansingburgh, and Troy. In all the above towns he preached, and in all save one spent a Lord's Day. In Hoosick he spent two weeks. He formed several agreeable and profitable acquaintances, and his intercourse with the Lansingburgh church resulted in a request to come and preach with them for six months. He acceded to the request, and agreed to be with them in seven or eight weeks from that date, November 4th, 1804.

Upon Mr. Kendrick's return to Bellingham, he was urged to remain until April following, the society offering as an inducement an increase of salary. This was soon followed by a unanimous call to become their pastor. The document containing this request shows an appreciation of his labors, and that the society meditated no annual engagements which might be suddenly terminated. It is as follows:

"The Society met, agreeably to warrant from the committee, and after choosing a moderator, they proceeded to business as follows, viz.:

"1. A motion was made that the society's committee apply to Mr. Kendrick, and request him to settle with us so long as he shall be useful to us, and we agreeable to him, and that the yeas and nays be taken on the motion; in which result there were yeas thirty-four, that being the number present.

"2. Voted to give him a salary of two hundred and sixty dollars for the first year."

From private correspondence he was subsequently assured that there were none who dissented from the wish that he would return. The matter was to be held under advisement for several weeks, and in the meantime he was solicited by the church and society to make no engagement until his

term at Lansingburgh had closed. His reply to the call so urgent was, however, averse to the wishes of the church and society. His labors terminated with this people on the ninth of December. The occasion was improved from the words chosen by Paul when about to part with the Elders of Ephesus, contained in Acts 20: 32. It was befitting him who had taken so deep an interest in this people, to adopt the above passage as a farewell sentiment, and they in turn evinced their respect and attachment by a full house, and solemn attention to his parting words.

CHAPTER V.

Removal to Lansingburgh—The Church—Its prospects—Shaftsbury Association—Its Anniversaries—Christian Hospitality—Call for Settlement—Ordination—School Teaching—First Baptism—Pastoral Work—Ministerial Intercourse—Quarterly Conferences—Missionary Spirit—Missionary Bodies—Their Fields.

THE preceding chapter closed with Mr. Kendrick's consent to supply the church in Lansingburgh for a term of six months. He commenced his labors at this place on the 30th of December.

In some respects we cannot speak in flattering terms of the change that was now made. It was not auspicious, so far as either numerical or pecuniary strength in the church and society was concerned. The church was organized that same year, consisting of thirty members, and had united with the Shaftsbury Association, at its recent session in June. Like many other churches at that time, it was struggling to maintain its visibility against many obstacles, not the least of which was poverty. At the first covenant meeting which Mr. Kendrick attended, fourteen members were present. In a company so small, and feeble in resources, it was a befitting period to apply the prophet's query, "By whom shall Jacob arise? for he is small."

There was, however, a more favorable side of the picture. Of recent origin, the church had not to mourn over habits of disunion, and unbrotherly traits of character, which too often mar the beauty of churches venerable for age. If it was an infant body, in its weakness it was united, and herein possessed the germ of strength. The town itself gave fair promise of a growth, from which the church might anticipate a corresponding expansion. Its site was on the eastern bank of the Hudson, three miles above Troy and nine above

Albany. With a navigable stream touching the tide waters, its commercial facilities would lend it an importance beyond that of inland towns. Nor were these the only desirable aspects of the field. The church had united itself to an Association of great usefulness and respectability; one that had nearly completed its history of twenty-five years' successful operation, and at that time enrolled a list of forty-eight churches, with an aggregate membership of over four thousand four hundred. In this body there were many ministers of whom it may be said, their "praise is in the Gospel throughout all the churches." We have only to mention a few:—Caleb Blood, Lemuel Covell, Obed. Warren, Elias Lee, Edward Barber, Samuel Rogers, Abijah Peek, Isaiah Mattison, Joseph Craw, Justus Hull, John Leland, and Isaac Webb. These names will suggest to many, who have long "borne the burden and heat of the day," others no less precious, whose "witness is in heaven," and whose "record is on high." The names of thirty-six ministers were reported as then in connection and fellowship with the body.

Many associations are now determined by the boundaries of a single county, and hence take their distinctive name. The one before us stretched its generous arms over seventeen counties; and these were not shut in by any particular State lines. The field was mostly within the Empire State, but included portions of Massachusetts and Vermont, and embraced also five churches which had been gathered in the missionary regions of Upper Canada. The anniversaries of an association whose churches were extended over so wide a territory, very naturally became seasoned by deep and thrilling interest. In the absence of iron ways, and steam driven chariots, laymen and ministers made their journeys in private conveyances, scores of miles, consuming many days in travel, to attend these spiritual festivals in Zion. Along the thoroughfares converging to the focal point chosen for the anniversary, were Baptist homes of large hospitality, eager for the season to

come round, when they could welcome the messengers of the Churches to their habitations, both going and returning. These Christian salutations on the journey, were such as Paul and his compeers enjoyed in their travels, and formed no unimportant link between the ministers and churches. There were appointments on the road to be met, and hearts surcharged with Christian love were telegraphic batteries to send out, and communicate the good news of a prosperous and rejoicing Israel to the more distant tribes. Connection with such a body whose pulsations of life were throbbing to its distant extremities, was indeed a privilege of no slight moment. If here and there a church was not specially affected by the union, its pastor was admitted to an intercourse and fellowship which might tell in various ways upon the interest of Zion in after years. It is in this light we may view the relationship of Mr. Kendrick to the Shaftsbury Association.

It was then, as we have intimated, with a church few in numbers, and small in pecuniary strength, yet favorably allied in its affinities to sister churches, and to a pious, faithful and self-denying ministry, in adjacent regions, that a brief engagement of six months was first made. When this term had expired he was called to assume the pastoral charge permanently. The following communications speak for themselves, showing the state of the church and the cordiality and concurrence of the society, in the action of the infant body.

“After finding ourselves in the enjoyment of peace, harmony and fellowship, and some comfortable communications from the Spirit of divine consolation, and being impressed with the solemn importance of having the ordinances of Christ’s House statedly and duly administered amongst us, and as the time for which you were engaged to minister unto us has almost expired, it was therefore unanimously the voice of the church, viz. :

“That as God in his kind providence has been pleased to

bring you to dwell amongst us for a season, and since we have reason to think that your ministrations and labors have been greatly blessed to our use, edification, and also to the cause of Christ in this place, it was therefore resolved that we invite you to continue amongst us a gospel minister as long as God in his providence may make us mutually beneficial. Moreover, the church have to request that you receive ordination as soon as a kind providence may permit.

“Wishing you divine assistance and consolation, in behalf of the church,

“M. WILLARD, *Clerk.*”

The following, of June 17th, 1805, is from the society :

“As God in the course of his providence has brought Mr. Nathaniel Kendrick to dwell with us for some months past, and as we are of the opinion that his labors and ministrations have been greatly blessed among us, it is our unanimous wish to concur with the church in requesting him to continue with us as long as God in his providence may make him useful amongst us, and also that he may be ordained as soon as convenient.”

This call he accepted, and in compliance with the wishes of his people, was ordained on the 15th of August ensuing, by a counsel duly convened for the purpose.

Nearly coincident with his settlement as pastor, he entered upon the laborous task of teaching a select school, in connection with his ministerial duties. For more than half the period of his six years pastorate in this town, he found it necessary to prosecute this work, to make up the deficiency of a salary quite inadequate to his wants. It demanded a rigid economy of his time to discharge the pulpit and parochial duties, along with those of his school. Few are able for any considerable period to meet the two-fold labors of minister and teacher, without serious inroads upon their strength, or but superficial attention to the obligations of tasks so onerous. That he was competent to endure so much,

was owing to a most admirable physical constitution tempered in the bracing atmosphere of the Granite Hills, and to a mind which corresponded to his physical frame, in its perfect symmetry and balance, and in its capacity of patient toil.

It was not Mr. Kendrick's privilege to receive large accessions to the church at any time during his ministry in Lansingburgh. The highest number of candidates received by baptism in any one year, was nine. About one year from his ordination he welcomed the first candidate to this precious ordinance of the New Testament. On that day he makes this entry in his Journal: "O that God may be praised for his goodness."

In the following month he visited the baptismal waters again, and on that day he received into the fellowship of the Church, one with whom he was almost half a century associated in the benevolent enterprises of the day. We refer to the late Friend Humphrey, of Albany, then a youth of about nineteen years of age.

We can scarcely attempt to conduct the reader into the details of his pastoral work, while in this place. It was not marked by unusual events. We might, indeed, give place to here and there a scene of mental agony upon a sick and dying couch, or some striking providence which passed under Mr. Kendrick's notice ; but these are only a specimen of what transpire in almost every parish, and hence need not encumber these pages. We should fail to come up to the level of the hour, if we restricted our survey to the small village which is the seat of his ministrations on the Lord's Day.

There was much fraternal and social intercourse in the Baptist ministry at that period, which looked directly to the affectiveness of evangelical preaching. Doctrines were discussed with a relish which those of later birth, and more recent consecration to the sacred office, possess not, or if they do, infrequently indulge. This springs, in part, doubtless, from the fact that the theological discussions, which are now so advantageously and intensely prosecuted during a course of

preparatory study, were then spread over the whole surface of ministerial life. To our fathers with their limited early advantages and comparative isolation, these occasional discussions were a necessity. They came to them as a rich privilege and luxury, and we, from our more favored position, although we see in them sometimes the infirmities of human nature, can as a whole, look back to them only with the most profound respect.

A development of this taste and habit, is furnished in those Quarterly Conferences which were maintained for awhile, in which sermons were preached, essays were read, oral criticisms were made, and individual views and judgments compared. In these gatherings, the subject of our memoir bore a prominent part. His pen drafted the questions for discussion, and gave a summary of the conflicting, or accordant views. Nor was his pen remiss in duty when it devolved upon him to produce a more elaborate dissertation.

Of great practical moment was the missionary spirit that took its rise in the Shaftsbury Association with the dawn of the present century. The genuine missionary spirit is indeed coeval with the birth of Christianity, and coextensive with its reign. Still the type of the church's piety is unquestionably liable to be influenced by the general characteristics of the age, and it is a happy feature of our modern society, that it develops on so large a scale, the practical energies of the churches. The period in which this particular body put itself into an aggressive attitude, was the epoch of its increasing usefulness. The attention of pastors and people was doubtless called to this work by seeing the inadequacy of individual exertions without concerted action, to meet the wants of destitute districts both near and remote. Prior to the year 1800, the eccentric Leland had performed itinerant labor in the states of Virginia, Pennsylvania and South Carolina, and in the year 1800, he made a tour occupying four months' time, in New York, Connecticut, Rhode Island and Massachusetts, and in the same year, his labors were

abundantly blessed in the town of Cheshire, in which he resided. We find in the minutes of the following year, that "Elders Samuel Rogers and Joseph Craw, were commended to the favorable regard of all good people, wherever they might be disposed to travel, to bear the glad tidings of the kingdom of God as ministers in good report at home." But now the minds of brethren began to look for *united effort*, in supplying destitution abroad. It was proposed to form a plan, to sustain such ministers as might enter upon itinerant labors for a portion of the year, just so long as they might be released from their pastorates.

The suggestion originated with the Rev. Lemuel Corell, then of Pittstown, N. Y.

The missionary field contemplated was the "Far West," the limits of which were quite as indefinite then, as now, although the phrase has since advanced a long journey towards the setting sun. Then it comprised Western New York, Upper Canada, and Ohio. These embraced the extreme limits, and the people to be reached were the pioneer settlers upon the frontiers, and aborgines of the wilderness.

The proposition to contribute for the above-named purpose, was submitted in the year 1801. As the fruit of this measure, twenty dollars were forwarded at the next anniversary, and Rev. Caleb Blood performed a tour, lying chiefly between Cayuga Lake and the head of Lake Ontario, consuming ten weeks in the service. This became the signal for enlarged operations. In the ensuing year Brethren Corell and Warren embarked in this itinerant work, and pushed their journey as far as Buffalo, and into Canada as far as Long Point, occupying about four months. It is difficult to conceive the contrast between the aspect then exhibited by this vast field, and its present condition. Cities are now teeming with a numerous population, and the surrounding districts are rich in agricultural thrift and beauty, where then the little village had but just chosen its site, and formed its little cluster of houses, while stately forests begirt the infant settlement. On

the journal of the missionary, Buffalo is noted down as "a small village, at the mouth of a creek of that name, just at the foot of Lake Erie, having no stated meeting for religious worship, nor any religious society formed." Five or six miles up the creek was an Indian village, where the council of different tribes was held for ten days together, to determine whether missionary work should be encouraged amongst them or not, the famous sachem of the Seneca Nation, Red-Jacket, favoring the measure, and his counsel at length prevailing.

In the year 1802 a Board of Missions was constituted, which, with but little change of plan, continued for nearly a score and a half of years, to be the fiscal agent of the Shaftsbury Association.

It is interesting to observe, as showing how a common spirit of missionary action was taking possession of the churches, that in the State of Maine, in the year 1799, a plan of operation was originated called the "Gospel Mission," the object of which was to raise money to sustain missionary efforts among the new settlements. This was done in the Bowdoinham Association; the oldest in the State. In the same year the Massachusetts Baptist Society was formed. In the year 1807 the Lake Baptist Missionary Society was organized in Pompey, Onondaga County, New York, whose name indicated that the lake country was to be the field of its operations.

CHAPTER VI.

Early attempts for a Convention of Associations—Foreign Missions—
Foreign Missions unite brethren widely separated by Distance—
Home Missions—Mr. Kendrick a Missionary—Tours—Labors—
Incident—Providential Preservation—Call to a New Settlement—
Call to visit Churches—Views of Support to Missions—Marriage—
Family—Close of labors in Lansingburg—Farewell Sermon.

IN the missionary bodies noticed in the preceding chapter, we have the germs of our national organizations of later date. A further coincidence may here be noticed, showing that the minds of brethren widely separated by distance, were meditating co-operation and union in their work. In the year 1800 the Philadelphia Association suggested the propriety of holding a convention of associations, to be annual, biennial, or triennial, and the different associations in the United States were requested to express their opinions in reference to it. The question was formally submitted to the several churches in the Shaftsbury Association, and although the measure was not entertained as then feasible, yet we have in these movements a foreshadowing of those combinations for evangelical effort, which took effect a few years later. It was reserved for the call of Divine Providence from the shores of Burmah, to convince brethren in every quarter of the necessity of immediate organization and united action.

With this missionary work in which the association engaged, Mr. Kendrick sympathized, and was ready to go in person to the destitute. In the year 1808 he made a missionary tour into Western New York and Upper Canada. He was accompanied by the Rev. Clark Kendrick in this itinerant work. In prosecuting the object of their mission, they took different routes in portions of their journey, and while on the field, that they might extend their labors as far

as possible, and prove mutual helpers in counsel to each other, and to give the feeble churches the benefit of their united wisdom. Their main route lay through the Mohawk Valley, and the great central line of travel through the Empire State. Entering upon apostolic work, they preached as they went, until they reached their designated field, which extended along the northern shore of Lake Ontario. They set out in this missionary trip on the 17th of August, and reached Lansingburgh on the 9th of November. Mr. Kendrick enters this summary of his labors in his journal:

“I was absent from home eighty-five days, and rode twelve hundred and eighty miles, preached sixty-two sermons, attended and heard eleven sermons preached by other ministers. Preached five funeral discourses, attended two church meetings, twice administered the Lord’s supper, baptized two persons, attended several conferences, and met with two associations.”

We notice, also, from his journal, that on his way to the province, he spent one Lord’s Day in Salisbury, one at Hartford, and one at Lewiston, and on his return he spent one in Canandaigua and one in Vernon.

On his return he had the company of Father Holmes, the missionary at Tuscarora Village, as far as Canandaigua. One incident deserves a place here, showing the providential protection that was over them. On the 26th of October, soon after entering a piece of woods of thirteen miles in extent, on the Indian Reservation, a terrific wind swept through the forest, more fearful than was ever known before in that section of country. It commenced about eleven o’clock, and continued for four hours, subjecting them to the greatest peril. In the words of Mr. Kendrick, “We had not proceeded far before the trees fell on every side. We found no place for shelter, but traveled on. Our protection was too evidently from the hand of Providence to pass unnoticed. Our path was much obstructed before we got through the woods, by a great number of trees prostrated across it. The

whole forest was in awful commotion for the space of four hours, but we escaped unhurt."

On the next day, Mr. Kendrick was detained on his way to conduct the funeral services of one, who, while using all possible precaution to save himself from the ravages of the wind, was instantly killed by the falling of a limb from a tree in the open field, only a short distance from his own dwelling. "That he should be taken, and I spared to preach his funeral sermon," says he, "was an affecting consideration."

The condition of this field of labor, which he then visited, may be seen from a few remarks, and also the preservation that he enjoyed under more or less exposure :

"My health during the most of the time that I was absent, was very good, although I traveled, on the first part of my mission, more than two hundred miles through a country where the people were very sickly. I was not prevented from supplying every appointment which I made. Several appointments failed on the part of the people. I visited no place where there appeared much of the work of conviction and conversion, but in general I met with a very serious attention to preaching. The people in the province of Upper Canada entertain a very grateful sense of the favors of the Shaftsbury Association, in every place where they have sent their Missionaries. There is an extensive part of the harvest-field which is extremely destitute of gospel laborers. I can hardly imagine a place where evangelical preachers are more wanted. None but those who *can* and *will* preach the discriminating doctrines of grace, will be suitable persons to send.

"It is important that we send no missionaries into that province but such as have prudence enough to say nothing against their government."

The second missionary tour was made in 1809 ; leaving home on August 15th, and returning on the 10th of November, consequently embracing twelve weeks.

Both journeys were undertaken and prosecuted with zeal and energy, and the exposures and discomforts were numerous, as the only possible mode of travel was on horseback, and the return was made at rather an inclement season. The result of these itinerant labors were auspicious and gratifying in the encouragement and edification of the churches. The pecuniary recompense was at the moderate rate of twenty dollars per month; but the soul reward could not be measured.

In April, 1809, Mr. Kendrick was earnestly solicited to settle with the Baptist church in Clinton, Upper Canada, the brethren urging upon him the claims of that and sister churches in the province. This was gratifying evidence that his labors in that region, although brief, were highly appreciated. In the fall of 1809, and in the spring of 1810, he was warmly solicited to visit the villages of Utica and Whitesboro, where he had made some acquaintance in passing through on his missionary tours—but these invitations he declined. The views which Mr. Kendrick then entertained of missionary work, are well set forth in an address published in the Minutes of the Association in the year 1810, from which we make an extract :

“BELOVED BRETHREN : We have taken under consideration the general interests of Zion, as far as we have had an opportunity to extend our inquiries. The subject of Missions to the destitute parts of our country, and even to regions beyond, we *deem of sufficient importance* to merit a more general attention than you have heretofore given it.

“ You are anticipating the period when the gospel shall be preached among all nations, and Christ shall have “ the heathen for his inheritance, and the uttermost parts of the earth for his possession.” You know that “ faith cometh by hearing, and hearing by the word of God.” “ And how shall they hear without a preacher; and how shall they preach except they be sent?” There are extensive parts of the harvest which have hitherto been unnoticed by the laborers

of the vineyard. Who can tell why the events of Providence were so arranged, as to convey the gospel to us, in distinction from any of the darkest regions of the world? Have we received the gospel, as the miser does gold, that we may treasure it up in some secret deposit, where it will be useless to ourselves and others? Surely not. Were we to inherit it, in this way, it would eat as doth a canker, and eventually prove a savor of death unto death.

“A few churches and individuals in this Association, have for several years past made worthy exertions to send missionaries into destitute places; while others have withheld even the smallest encouragement. We cannot think those who duly appreciate the benefits of the gospel, can for a moment dispute the *duty* and *necessity* of those exertions. They have hitherto been attended with the blessings of Heaven, and the hearts of many in the wilderness have been made glad. This is a cause worthy of the patronage of *every* Christian. Were all the members of the Association to pay only *six cents* annually, it would amount to more than has been raised in any one year since the commencement of the Institution. Were each to pay but *one cent* a month, it would produce the annual sum of \$398 52. Were we to go as far as the females in Boston, Providence, and Salem, who are constituted into mite societies, and tax themselves with a cent a week, we should annually raise \$1,726 92. Is it necessary to take the most parsimonious measures, to wring from the hands of Christians a few cents of their abundance, to support *that* cause which they deem of infinite importance? What shall we think of that conscience, which can give *dollars* for ornaments to appear in the fashions of the world, and scrupulously withhold even *cents* in the cause of God? We are persuaded, Brethren, that many of you have inconsiderately overlooked your duty respecting this important subject. A word to the wise is sufficient. We hope, at our next annual meeting, no church will fail of their liberality, and that our Missionary Society will meet with a more gen-

eral patronage. May we be helpers together of each other's joy, and be cordially united in the most effectual means for extending the triumphs of the cross. May we not shrink at the burden and heat of the day, but be found faithful unto death. Brethren, the time is short, when this world will be no more with us. May we at last, through grace, exchange it for those mansions in our Father's house which are reserved for the everlasting habitations of the saints."

While acting as the pastor of the Church in Lansingburgh an event transpired of great moment to himself, and the cause of Christ. We refer to his marriage, which took place in December 11th, 1808. The lady with whom this useful and happy union was formed was Miss Eliza Choate, of Lansingburgh. We may gain some proper understanding of his motives in this change of his relations, by a few paragraphs from his pen, which reveal a heart studying ever devout and reverent submission to the divine will :

"I know not what arrangements to make to be the most free of embarrassments, that I may give myself the more fully to the work I have undertaken. I have been for some time in a state of suspense, respecting my duty in a matter which must materially affect me through life. I know not what I ought to do. I have too much neglected asking direction of God. O thou merciful Jehovah, suffer me not to act blindly and without thine approbation and direction. O that thou wouldst grant me wisdom from above to guide me in the way of understanding. Be pleased to grant thy Spirit to lead my mind to a decision which will be favorable to my duty and usefulness. Enable me to withstand every sinful and selfish consideration ; and be contented with the allotments of thy holy providence.

"O permit me not to go astray in the following things :—

"1st. Respecting my duty about the important change in my affairs, which has been an object of serious meditation with me of late.

"O that I may be led duly to consider and sufficiently

weigh the circumstances which belong to the subject. Shall I be more or less encumbered—will these encumbrances materially embarrass me in my calling—will there be sufficient advantages to counterbalance all disadvantages?

“My wisdom and discernment are totally incompetent to determine these questions. These things must be determined by an over-ruling Providence; and to this Providence let me appeal for this direction.

“O thou gracious God, for the sake of thy precious cause in the world—for the sake of thy dear Son—and for the sake of thine own glory—wisely interpose, and determine things as thou shalt please, and ever grant me a willing submission to thy holy and sovereign dictates.

“2d. Respecting the means by which such a change may, with propriety, be accomplished.

“Let thy wisdom and power ordain and establish the means. It belongs to thee to appoint means as well as ends. Those of thine appointment will best suit the end for which they are designed. O God let thy providence determine. Thou hast hitherto had the disposal, for which thou art worthy of my unfeigned thanks. Furnish me with that wisdom and prudence which will enable me to conduct the matter with uprightness, and leave no injurious impressions on my mind.”

Again, upon the same subject, we find the following:—

“O that God would grant me the unfeigned spirit of thankfulness, for his over-ruling providence, and for the establishment of mind which I have been enabled to obtain through thy mercy. O thou gracious God, let no earthly object possess that place in my heart which belongs alone to thee, but enable me to esteem thee above all; and then my affection to another will be such as will neither be offensive to thee, nor dangerous to happiness. May I ever be satisfied with the allotments of thy providence. Grant gracious God the constant influence of thy spirit to keep my heart and mind in thy love.

“May the object of my highest affection in the world be a friend to thee. May our hearts be sanctified to thy service, and may we live as heirs of the grace of life. O let thy mercies follow us like a mighty stream through time, and may grace convey us to an everlasting rest in thy kingdom.”

A union entered upon with such care and circumspection, was productive of domestic happiness, and the source of increased usefulness. The fruit of this marriage was three children, two daughters and one son. The eldest child, Eliza, became the wife of Zenas Morse, for many years the very successful principal of Hamilton Academy, and for a while also Professor of Languages in Brockport Collegiate Institute. She died at the age of twenty-six years. The second child died in infancy. Of the son, Silas N. Kendrick we need only here say that his memoir accompanies the father's in this volume.

Among the inducements which Mr. Kendrick had for seeking a new field of labor, were the want of support in an entire devotement of his energies to the ministry, and a field too limited for his ability. The matter is fully expressed in a letter of correspondence between him and the churches of Utica and Whitesborough.

“My brethren here, are full in the sentiment ‘that those who preach the gospel should live of the gospel,’ and their disposition to do is beyond their abilities; but their number is small, and my principal support comes from four or five. I have done much towards supporting myself by a school, but this embarrassment has been submitted to with a degree of reluctance. I am not bound to the people here, but by affection, a bond which has by no means become impaired. I am at liberty to make you a visit agreeably to request.”

The above was written November 23d, 1809. He then meditated a visit to the above named churches, but subsequently his plans were changed, and his removal was to an eastern field, in the State of Vermont. This removal took place in October of the following year. The farewell dis-

course delivered on the 14th of October, from which we give an extract, was full of counsel and good will. It was founded upon these words, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

"I have endeavored, my brethren, to lay before you the apostolic direction which marks the Christian's way to Heaven. The period has now arrived, according to the evident dictates of Providence, for me to relinquish my charge over you. I have told you the ground on which I wish to leave you, and the way in which I can bid you farewell.

"You know my manner of life ever since I have been with you; you find many things to forgive; I have been with you in weakness and fear; I have tried to set before you the gospel of the grace of God, and distinguish between true and false religion: I have tried to feed the sheep and lambs of Christ with the provision of His house; how far I have come short of my duty, and the errors I have committed, the heavens will by and by make known. I can assure you a retrospect of the past affords me but very little pleasure. The barrenness which has accompanied my own soul, and the barrenness which has accompanied my labors among you, has been, and still is to me a source of pain. I have no remaining hope of acceptance with God, but in his sovereign, electing grace. You will never forget to remember me in your prayers. I leave you, my brethren, in an evil world; your way is dangerous; in the path you have nothing to fear, but on both sides are bottomless pits.

"At this period of the world, there is much false religion. May your deeds be wrought in God, and your faith and hope be the fruits of his Spirit. You stand before the world as a church of Christ. The public worship of God is an indispensable duty in which His declarative glory, and your own happiness, are both concerned.

"Keep your doors shut against ministers irregular in practice, and unsound in doctrine. Do not encourage speakers with

ill acquired recommendations, or without any. Forsake not the assembling of yourselves together, as the manner of some is. Maintain the discipline of the house of God, suffer not sin upon a brother. Be much in prayer. Be watchful, be vigilant, be faithful unto death, and the Lord will give you a crown of life. And now, brethren, I commend you to God, and to the word of His grace. Finally, brethren, farewell ! Be perfect, be of good comfort, be of one mind, live in peace, and the God of peace shall be with you. Amen and amen.

“A word to the congregation. It is in my heart to bid you farewell, but I cannot say it will be well with you if you love not our Lord Jesus Christ. The scripture says, let such be accursed. I have been pointing out the only way in which souls can have any hope of future felicity.

“All your kindnesses to me are most gratefully acknowledged, and I commend you to the Christian’s God. May you be found among the chosen of God, when he shall make up his jewels. Finally, my friends, farewell !”

CHAPTER VII.

Removal to Middlebury—Prespects of the Field—Middlebury College—Numerous and Varied Labors—Extension of his Field—Monkton Embraced—Epidemic—Duties thereby Multiplied—Deaths in Middlebury—Deaths in his own Family.

WE follow now the labors of Mr. Kendrick in his second pastorate. His attention was first called to the Baptist interest in Middlebury, Vt., by the Rev. Sylvanus Haynes, in the summer of 1810. It so happened, in the providence of God, that Mr. Haynes spent one Lord's Day with the newly constituted church in Middlebury. As the church had no house of worship, the Court House was used as a temporary sanctuary, a practice common in the shire towns, with interests too feeble to be otherwise provided. In this hall of human justice, Mr. Haynes gave forth the messages of divine mercy, in three regular services upon that day. Such was the character of the assemblies, in point of number, respectability, and attention to the word, that he was favorably impressed with the fair prospects of the church. The anxiety and determination evinced on the part of the people, to have a minister of the Baptist order, and the spirit and zeal apparent in their plans to support him, whom they hoped to obtain to go in and out before them, left no doubt in Mr. Haynes's mind, that at no distant day, with suitable labor, a church of strength and commanding influence might be gathered.

The people, deeply solicitous to procure the right man, lost no time in seeking a person to serve them. In reply to their urgent inquiries for an eligible candidate, Mr. Haynes directed their attention to Mr. Kendrick, of Lansinburgh. The suggestion of his name, and the persuasion that he possessed the qualifications requisite to cultivate the field, and conduct the

interest with success, prompted them without delay to open a correspondence with him.

The official steps were taken on the part of the church, to obtain, if possible, a visit from Mr. Kendrick, embracing a period of two or three months, or such length of time as he might deem proper for a mutual acquaintance. In this proposal of a visit, the church engaged to render satisfactory compensation for his services.

This invitation for a visit came to hand on the ninth of July, with the request that the messenger sent, should bring back an immediate answer. Compliance with this, imposed upon Mr. Kendrick the necessity of acting without the advice and expressed wishes of his brethren towards whom he uniformly showed a deference, even when after mature convictions he was compelled to differ from them. Although free to enter upon any engagements that should hold out the promise of increased usefulness, yet his committal to pay them a visit, is penned in the following guarded language, addressed to the Clerk of the Church.

“DEAR SIR :

“Yours of the 9th inst. was handed me this morning, and an answer requested this afternoon; of course I have not time to lay the matter before my brethren for their approbation. Although I am not holden to them by any stipulation, yet I think it my duty to consult their *judgment* if not their feelings in the case. I presume they would have no objections to my being absent from them two or three weeks, in which time I might make you a visit, and longer than that I cannot consistently leave home.

“You request the visit to be soon, if convenient. I know not but I can come shortly, as well as a few weeks hence. I think it most likely I can come next week and spend two or three Sabbaths with you. If not next week, I will endeavor, by the leave of Providence, to be there the week after. If

this calculation should be interrupted by any intervening providence, I will give you the earliest information by mail.

“Yours, respectfully, in the best of bonds,

“CAPT. ROGERS. NATHANIEL KENDRICK

“LANSINGBURGH, *July 11th*, 1810.”

The proposed visit was soon made, and an opportunity furnished for a mutual acquaintance of minister and people.

The result of this brief intercourse, was a call from the Middlebury Church to become its Pastor at a salary of three hundred dollars per year, including subscriptions, house-rent and fire-wood; the expenses of removal to be borne by the church. The communication containing the proposals for settlement bears date September 20th, 1810. The reply to that letter is as follows :

“LANSINGBURGH, *October 8th*, 1810.

“DEAR SIR :

“Your letter in behalf of the Baptist Church in Middlebury, dated September 20th, was duly received. That I might not give them a premature answer, I have been daily deliberating with prayerful attention upon the subject ever since their first intimations. It has been with no small difficulty, that my mind has become sufficiently settled on the subject, to give you anything like a decided answer.

“I find I had not fully anticipated that degree of reluctance, with which my brethren here submit to your proposition.

“In view of all circumstances, however, I am inclined to think the more evident dictates of Providence are in favor of my complying with your request. Under this conviction, I make you my answer in the affirmative, and if God will, shall endeavor to come and serve you the proposed term of one year, on the conditions stipulated in your letter.

“You have, dear brethren, had a short opportunity to know that I am but a poor earthen vessel; a further acquaintance will inform you that I am of myself an empty

vessel and easily broken. But, such as I am, I hope, while with you, to be your servant for Jesus' sake.

“ In the hope and fellowship of the Gospel,

“ I subscribe myself your unworthy brother,

“ NATHANIEL KENDRICK.

“ To the Baptist Church, Middlebury.”

The field of labor in the new pastorate held out considerable promise of success. The church though small, for it was only organized in the winter preceding Mr. Kendrick's settlement in Middlebury, had received several accessions and could rejoice in the union and spiritual life of its members. One very encouraging feature was, that the audiences were both large and attentive. This awakened the reasonable hope of increase to the church, and of extensive usefulness to the community. Middlebury was the shire town of Addison County, and the seat of Middlebury College, which was founded in 1800, and although not embracing a very large number of students, was yet doing an important work in the cause of education. This was to Mr. Kendrick's mind no indifferent feature in the parish; for although he had not been favored with a collegiate course of study himself, still his tastes and aspirations were in that direction. Intercourse with the students, some of whom were members of Baptist Churches, and candidates for the ministry, served to foster in him habits that were highly serviceable to him in after life. The presence of the college gave of course to the church, and to his relation to it as pastor, an importance beyond that which attached itself to a church remote from a high seminary of learning. We cannot regard it as a casual thing, that Mr. Kendrick occupied a post in close proximity to this seat of education for about seven years, witnessing its Commencements, and in various ways receiving the legitimate benefits of such an institution. The belief in providence will recognize in this residence a special means by which God

was fitting him for his own subsequent agency in the important work of ministerial education. Nor was he without direct spiritual contact with the members of the college. His journal records the fact of his visiting several young gentlemen in the college who were under awakening, with the approval, if not the presence of one of the faculty of instruction. A revival was, indeed, manifestly in progress, and the journal breathes forth the petition that alike there, and in the vicinity, God would carry on his work and build up his kingdom.

The relations of a pastor were at that time, and in that town, quite numerous and his duties much diversified. During a portion of the time in this pastorate, the last war was in progress, and a number of soldiers were stationed at Middlebury. Mr. Kendrick visited them at their barracks, and held service with them. Wherever his gifts were sought in the line of his vocation, he was equally ready to exercise them for others' good, whether it were among the well known people of his care, or among strangers; the students in the college, or the common soldiery, or the members of the learned professions, on the bench or at the bar; among all alike he was ready to bestow his labors as a minister of the cross. In some respects the custom of that day differed from that which is now we believe generally prevalent. It was then deemed appropriate to open the Sessions of Courts by a recognition of the Judge of all the earth, in the solemn exercise of prayer. This service was conducted by clergymen. Thus in an official manner all classes were reached, some individuals of which might not be found in the sanctuary to observe its stated services. This passing allusion, will help us to form a just idea of the manifold labors of a New England clergyman, forty or fifty years ago. In this manifold variety of labor Mr. Kendrick had his full share.

After one or two years labor in Middlebury, the pastor of a single church becomes the pastor of two. In the town of Monkton, situated about sixteen miles North of Middlebury,

a small church makes application for stated preaching one half the time. During two years, therefore, Mr. Kendrick divided his pulpit labors between these two places. It is not in our power to state with definiteness the measure of success enjoyed in this outpost. In the second year, however, a house of worship was dedicated, an event thus referred to in his journal: "May God follow with his blessing the opportunity, and render the place glorious by his Spirit and grace."

Two fields of labor, separated by a distance of sixteen miles, may be easily conceived to have imposed upon him very arduous labors. But besides this he was burdened with still other engagements. His limited salary compelled him in the autumn of 1812 to open a school which soon contained not fewer than fifty pupils. His time was thus so completely engrossed as scarcely to allow any opportunity for relaxation.

At the expiration of two years, the church in Middlebury called him to serve them the whole time. This brought him again to the limits of a single parish.

Without attempting to delineate the labors of each year, we shall notice barely the prominent events that transpired in connection with this pastorate.

The year 1813 may be selected as abounding in severe labors. It will be recollected by many who read these pages, as a year of desolation and unwonted sorrow, on account of a widely prevalent mortality. A fatal epidemic raged extensively in Vermont, New Hampshire, Northern New York, and in some parts of Massachusetts, spreading alarm far and near, and hastening many to an unexpected grave. The number of deaths in the town of Middlebury *alone* was not less than seventy, embracing for the most part heads of families. In some instances husband and wife were laid at once in a common grave. In others the disease, in its terrible malignity, swept away five from a single family. Several corpses would be awaiting burial in a single township at the same time.

From the New England Journal of Medicine and Surgery, we gather the following facts pertaining to this dreadful disease :

“ This complaint made its first appearance in the autumn of 1812, among the soldiers at Greenbush, its ravages were afterwards remarkable in the army of the United States in various places ; at Plattsburgh, Burlington, Sackett’s Harbor, Boston, and Charleston. Its severity in the army was attributable to the sudden change of the mode of living of the newly enlisted soldiers, to intemperance, and exposure to the weather. During the winter, it appeared among the citizens of Vermont, and the Northern part of New York, and at the close of winter, in some of the interior towns of Massachusetts, and sporadically in various parts of the United States. Its fatality among the soldiers, and in a few places among the citizens, was considerable.”

The cause which *disposed* to this disease was supposed to exist in the atmosphere. The *exciting causes* were, exposure to cold, and moisture, and fatigue, especially after excesses and debauchery of any kind.

There were appearances in the disease which served to identify it with what was called the “spotted fever” or technically the “petecchial fever” which prevailed in 1810. The apparent differences arose from the head having been most affected in the epidemic of 1810, and the lungs in that of 1813. The latter disease was called by a medical committee appointed to report upon it in a given district in New York State, viz.: Saratoga, “The Bilious Pneumonia,” and in the city of Albany, the typhoid tendency of the fever induced a respectable physician to call the epidemic the “Peripneumonia Typhoides.”

The epidemic was not contagious we understand.

The mournful condition into which families, and whole districts were suddenly thrown, imposed heavy duties upon the ministry. Mr. Kendrick, from the fact of having occupied more than his one pulpit in Middlebury, was often called into

adjoining townships, and his list of funerals was very large.

During the autumn of the same year, he was called to meet affliction in a form before untried. A little daughter, the second by birth, upon whom two summers had shed their smiling beauty, was removed from the family circle by death. This first summons to the silent yard of graves to drop the tear of bereaved affection, was followed by a second in the ensuing spring, to inter a female friend and member of his family, who died of consumption. Prior to these visitations of death in his own family, the circle of relatives near and remote, had been frequently invaded, and the excellent and godly father of Mr. Kendrick, writes him upon the receipt of the intelligence of the first affliction, expressing the hope that these strokes of divine providence may be sanctified to their spiritual good.

CHAPTER VIII.

Death of Mrs. Kendrick—Extract from his Journal—Letters of Condolence—Specimen of a Week's Labor—Visit of Luther Rice—Cooperation of Mr. Kendrick—War—Its Effects upon our Northern Frontiers—Naval Battle on Lake Champlain—Striking Contrast.

WE are not allowed to pass over a wide interval before we have to record another bereavement. It is a heavier stroke. A child was first summoned, but in about two years the mother of the child and the wife of his bosom was removed from her earthly toils. Called often to comfort others in their sorrow, his heart would even melt with tender sympathy; but then only could he thoroughly master, under the teachings of a bitter experience, the lesson which is taught to a bereaved husband. The precious companion's life, and her faithful and valued labors of six years, served now to make Mr. Kendrick's loss the more severe; and the vacancy in his home and his heart was all the greater, as he looked upon two motherless children. This decease was not sudden. There were premonitions of its approach. In the long and painful illness of this Christian woman, she gave evidence of her patient submission to the will of her Heavenly Father, and of her meetness for the mansions above. Her release from a body of death occurred October 11th, 1815. Just at a period when it might be said that her usefulness had fairly begun, her life closed. In her twenty-seventh year, she rested from her labors.

The following entries in his journal, will exhibit the emotions of the bereaved husband:

"Wednesday, 11th. The ushering in of this day is marked with the most trying dispensation of providence that I have ever experienced. My dear companion was called of God out of time at a quarter past four, which summons she

obeyed with apparent willingness. She is gone ! alas ! She will never return ! And can I ask for her back ? O no. God's will is done. I am alone with two motherless children, but God is able to provide. O thou Divine Spirit, be entreated to write the law of submission upon my heart. O grant thy supporting presence ; and by this wise and holy chastisement, wean thy sinful creature more from this world. O do thou prepare him more for thy service. May he not be left to dishonor the profession he has made ; but may he glorify God in this affliction. O give him the spirit of prayer ; may he have the Spirit in the closet, in his family, and in the church of God. May the word of God be made a blessing to him. May he be enabled to train up his little ones for thee. One thou hast taken, and may the others be trained up and consecrated to thee. Will God take possession of their hearts by his grace, and according to the multitude of his mercies, show them mercy. Will God be pleased to supply them in his own way with mercies adequate to their bereavement, in the loss of a dear and affectionate mother. May it please thee, O God, to sanctify this stroke to us all."

"Thursday, 12th. This day the remains of my dead companion are with me. I think God has not wholly withdrawn his presence and his mercies from me. O for a heart to improve this bereaving stroke of his providence to his glory. Be pleased, thou Father of Mercies, to support thine unworthy and sinful creature, and give him a heart to praise thee. Enable him to say, '*all is well.*' Thanks to God that he has so ordered it in his providence, that I should have two of my brothers (Adin and Eleazer having arrived this day) to visit and mourn with me on this occasion."

"Friday, 13th. This day I commit the remains of my dear companion to the tomb.

"Elder Green preached on the occasion in the Congregational meeting house from Matthew 24 : 44—a good sermon.

"O God, thou knowest how far my heart has been sub-

missive to thee under this holy chastisement. O grant me the spirit of thankfulness for that composure of mind which thou hast afforded me to-day, and may I not say, some reconciliation of heart. O permit me to cast myself into the arms of thy grace and love, with my dear little ones, and may the Holy Spirit be permitted to extend his comfort to my aching heart. Remember the aged and afflicted mother of the deceased; grant her thy supporting presence. Sanctify the dealings of thy hand to us all."

In this hour of desolating bereavement, however, Christian sympathy was not wanting; and so far as this element could assuage the sorrow of the husband's heart, it was most generously tendered. As a slight tribute of respect for the deceased, and a token of sympathy for their afflicted pastor, the female friends of the Baptist Church and Society of Middlebury caused a monument to be reared, with this simple inscription:

"O reign forever, mighty King,
Born to redeem and strong to save,
Death! cruel monster! where's thy sting?
And where's thy victory, boasting grave?"

Among the list of Mr. Kendrick's letters, we find one or two which merit a place here, to show the extent and degree of that sympathy which was tendered him in this affliction:

"BOSTON, *November 14th*, 1815.

"REV. AND DEAR SIR:

"Your very interesting and affecting epistle of the 18th ult., by Mr. ———, was handed me on his way to Roxbury. I desire to sympathize with you in your present affliction. I am not altogether a stranger to your feelings, having been called to pass through the same trying scene. But under all our trials we rest assured, that our Heavenly Father does not grieve willingly, nor afflict the children of men without a *need be*. We are too prone to fix our attachments to earthly objects, without duly considering that they are all uncertain;

yet this evidently is the tenure by which we hold all earthly joys. As one considerable stream of earthly comfort is dried up, I hope you may be led nearer to the fountain. I trust you can say with the Psalmist, '*God is the strength of my heart, and my portion forever.*' He is indeed an *ever present portion, an all-sufficient portion, and an eternal portion.* Can we then be destitute while enjoying this? Surely we cannot.

"I hope, dear sir, your affliction may be sanctified to you. The comfort afforded you in the last hours of your dear companion, must greatly mitigate your grief. When our friends die in the Lord, we cannot consider them lost, but only gone before, and it will be but a little time before we shall follow them.

"I hope, my brother, that those sweet consolations which you have been enabled to impart to others, may be richly poured into your own soul.

"I subscribe myself your affectionate friend and brother,
"THOS. BALDWIN.

"REV. MR. KENDRICK."

A few weeks later than the date of the above letter, Mr. Kendrick received a note of condolence from Ira Chase, then a student at Andover Seminary, and known during many subsequent years as Professor Chase of Newton Theological Seminary.

"What shall I say? Dear sir, the intelligence has reached me that Mrs. Kendrick is no more. Shall I attempt to console you? I need not do it. All the sources of consolation which I could mention have long since been familiar to your mind. But permit me to say that I sympathize with you in the afflictions through which you have been called to pass. You are not forgotten in my most serious hours. Often have I thought of you with the tenderest emotions; and never may I cease to pray for your welfare. O for that faith which sus-

tains and soothes the soul amidst the severest trials, and enables the afflicted to look with rapture beyond this vale of tears to that blessed world where God shall wipe away all tears from their eyes !”

But if the year 1813 was signalized by severe and painful toils devolved upon him by the ravages of death around him, and its invasion of his own family circle, the year which followed was one of toil scarcely less arduous. With a school upon his hands, and with numerous calls into surrounding towns to bury the dead, and administer the ordinances of Christ's house, he must have failed in strength but for his remarkably robust constitution, and his resolute spirit. We select a single week as a specimen. We have the customary services upon the Lord's Day ; a funeral discourse upon Wednesday ; on Thursday a lecture in New Haven, and on Friday a discourse and the ordinance of baptism administered to five candidates in Cornwall, where we learn that a revival was in progress. Had the above services been required in one place, and from a man freed from the burden of a school, or had the occurrence been a rare one, we might not count it worthy of special notice ; but the weeks were often interrupted in a similar manner. His long acquaintance in the region, and its destitution of Baptist ministers, subjected him to many calls which in better supplied communities would have been shared with others. But these manifold and heavy drafts on his time and strength, Mr. Kendrick ever met with the utmost cheerfulness and the strictest punctuality. The ministry had never been contemplated by him as a sinecure. He had consecrated himself to a life of toil ; and Providence which blessed him with the will to act, endowed him also with a power of endurance corresponding to the exigences of his position.

This year did not pass away without a cheering event. “God, who comforteth those that are cast down,” comforted the brethren in Middlebury by the coming of Luther Rice,

recently returned from Burmah. The mission of Mr. Rice among the American churches, constituted an epoch in the history of the Baptist denomination. His visits were everywhere received with enthusiasm, and were productive of great good. Wherever he went, he kindled a missionary spirit, and his peculiar position invested him with an influence which no other man could command, save his worthy compeer, Judson. Mr. Rice had made many sacrifices of feeling to become a Baptist. This step had been taken in the face of powerful denominational influences, and proved the occasion for severe strictures from brethren, whom in charity we believe to have been sincerely devoted to the interests of Christ's kingdom, both at home and abroad. The presence of one who, for truth's sake, had sundered the ties of religious brotherhood, and had, in his zeal for the propagation of the gospel, actually penetrated the realms of heathenism, was calculated to create a lively and lasting interest in the cause of foreign missions.

In this tour of visitation to the churches, Mr. Rice's object was to influence and encourage them to adopt the plan and policy inaugurated in the Triennial Convention that had been formed at Philadelphia on the 18th of May of that year. In the formation of that missionary body, delegates from eleven states had cordially united, and now its accredited agent, in the person of Mr. Rice, was urging its claims upon the charities of the denomination, for promoting the cause of Christianity in Burmah. Following out the direction of the Board, that he should spend the year in the northern and middle states, Mr. Rice came in course to Middlebury. His visit was made in August, during the anniversary exercises of the college. He spent about ten days in the town, preaching six times, and on one occasion in the College Hall. His immediate method of operation was to form state missionary societies, auxiliary to the Baptist Board of Foreign Missions, and then in towns and in associations, societies auxiliary to the state organization.

Into these views and plans Mr. Kendrick entered with

heartiness, and though severely ill during a part of the time that Mr. Rice remained in the town, still he did all in his power to make way for the favorable reception both of him and the cause which he represented. Subsequently he became Corresponding Secretary of the Vermont Missionary Society, auxiliary to the parent body, and Mr. Rice urged upon him the task of collecting the statistics of the churches and associations in his connection, and suggested the desirableness of obtaining the same throughout the state.

This early acquaintance with Mr. Rice, who, more than any other man, was instrumental in forming the Triennial Convention, prepared the way for Mr. Kendrick's co-operation in the foreign mission work, and led him, perhaps, to an intelligent estimate of the unspeakable importance of that institution, to which, in after years, he was so deeply devoted. Being also a cotemporary with the men who were leading spirits in the work of missions, both home and foreign, he had the advantage of a personal knowledge of the incipient steps of the whole enterprize. We have shown in one of the foregoing chapters that he was thoroughly identified with home missions, for he gave himself to go in person into the new settlements of western New York and Upper Canada, to preach Christ to the pioneers of the wilderness. Further on in our narrative we hope to point out the part which he performed in developing another agency, which lies at the basis of all our systems of benevolent labor, and has trained multitudes of consecrated spirits for high usefulness, alike in our own land and on heathen shores.

Yet another cause rendered this year a memorable one to the people in that section of the country in which Mr. Kendrick was laboring; this was the varying fortunes of the war which then raged along the northern frontiers. The struggle which began in 1812 had not yet terminated, though in the early part of this year's campaign there was a lull to the war. A proposition made by the British Government to negotiate a peace at London, or Gottenburgh, had been

accepted, and distinguished statesmen were on their way to effect so desirable an object. But in the meantime the fortunes of England underwent a change. Napoleon Bonaparte, the great military chieftain, who had been turning the plains of Europe into fields of carnage, had been checked in his victories, and was forced to abdicate his throne and retire to the island of Elba. Great Britain, now at peace with all the world, except the United States, could direct against her single foe her immense force, which was before divided between France, her near antagonist, and the more distant enemy across the water. Soon, from the ports of conquered France, veteran and victorious armies were wafted across the Atlantic, some destined to the South and some to the North. In the early part of September the northern section of New York was invaded by an army of fourteen thousand men. Plattsburgh, located near the shore of Lake Champlain, was the coveted prize; or rather it was the object of this large force to capture the American fleet anchored there. This movement of the enemy threw the country into great excitement and just alarm, particularly Vermont and northern New York. As intelligence of this movement was rapidly disseminated, large numbers of our militia were rallying at the seat of war to repel the anticipated assault.

This state of agitation and fear was any thing but propitious to the cause of religion. It turned the thoughts of the people from the salvation of their souls to the safety of their persons and possessions. Their homes were threatened with invasion, and there was little time to give to serious reflection. This feeling reached its culmination when the celebrated naval engagement took place upon Lake Champlain, in which the American forces achieved a great victory, and which also closed the campaign on the northern frontier.

It shows how disastrous warlike operations are to religion, that in this instance the naval action occurred upon the Lord's Day, thus trampling in the dust this strong bulwark of Christianity. But this very fact brings the different classes of forces

which are acting upon the world's destiny into immediate and interesting contrast.

While upon the western shore of the lake the sons of Britain and our own land stain its crystal waters with their blood, on the other side of Champlain, and away inland a few miles, in a pretty town of Vermont, is another and a very different scene. One is there engaged in extending a kingdom, the victories of which are not pushed forward "with confused noise, and garments rolled in blood," but "with the sword of the Spirit, which is the word of God." There stands the ambassador of Christ, making known to sinful men the terms of peace and reconciliation with God. He makes no flourish of trumpets, no parade of arms. Enlisted under the Prince of Peace, his mission is to preach those principles, which in their adoption are destined to convert the "sword into a plough-share and the spear into a pruning-hook," and dispose nations to renounce the inhuman art of war, and learn it no more. On that memorable day, the eleventh of September, the text from which Mr. Kendrick preached was this, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." He occupied the whole day upon this passage. We claim not to know the effect of that day's labors. Of course we cannot say that its achievements were superior to any other day's doings in the kingdom of Christ, but we may safely say that the labors of that day, in connection with many other similar ones, were directly instrumental in preparing Mr. Kendrick, himself, to be of essential service to many who are now standard-bearers in Zion, and are pushing their victories towards the final conquest of the world.

How striking the contrast which inevitably forces itself upon the mind, as we turn from the record of the acts of the unpretending pastor, to the record of victories which wreath an army with laurels! Of the two contemporary classes of events, the quiet preaching of the cross in a New England

parish attracts but slight notice, while the naval triumph fills a conspicuous page in history, and in universal estimation sheds added glory upon the nation. At a future day all this may be reversed, and the world may be constrained to believe that the Christian ministry, leading forward to moral conquests, is superior to the sword in the hands of a trained soldiery. The sacramental hosts of God's elect fulfill an incomparably nobler function than the marshalled hosts that wade through slaughter to victory.

CHAPTER IX.

Embarrassments in the Field—Thoughts of Removal—Request to visit Sangerfield—Correspondence—Visit to Sangerfield—Madison Association—Re-engagement at Middlebury—Numerous Applications—Correspondence with the Baptist Churches in Eaton—Visit—Call—Close of his Labors in Middlebury—Revival.

MR. KENDRICK continued to labor in Middlebury and vicinity, until the spring of 1817. He was subjected to the very great embarrassment of deriving only a meagre support from his people, and under the necessity of teaching a select school, for about one half of the time, to make up the deficiencies of his salary. Here was still another disadvantage which it was desirable to remove: his labors were divided between the church in Middlebury and feeble interests in neighboring towns, which engrossed more or less of that precious time in passing from one station to another, which otherwise might have been given with more effectiveness to one field. During the year 1816, there were several indications of divine providence, that it might be duty for him to meditate a removal to a field that would require his undivided energies, and yield him ample support.

Mr. Kendrick was by no means disposed to be courting attention from vacant pastorates, and his mind turned with great reluctance to changes save as they were warranted by the unequivocal dictates of divine providence. About two years after his settlement with the church in Middlebury, he was invited to return to Lansingburgh. A few lines in the letter, sent in reply to the call, evince the abiding love which he cherished for the people whom he had once served as pastor, and the conscientious disposal which he made of their request. After stating that he had held the matter under serious advisement, he writes as follows :

“The most of the time since I saw you, my mind has been in a state of suspense, and two or three times I was on the point of compliance with your request; but not being fully satisfied that the mind of God was in it, I delayed my answer for a clearer discovery of duty; and now I am prevailingly convinced that it is the will of the Great Head of the church, that I should continue here for the present.”

In the early part of the summer of 1816, the church in Sangerfield, N. Y., opened a correspondence with Mr. Kendrick, for the purpose of obtaining a visit from him, with a view to settlement. His name was suggested to them by brethren Galusha, Warren, and Hascall. The field was represented as one of large promise, and then in pressing need of an able and efficient minister. Mr. Galusha, at that time pastor of the Baptist church in Whiteboro, had been upon the ground, and spent one Lord's Day in the place. The assemblies were large, and the attention to the word fixed and solemn. From a personal inspection of the field, he took occasion to write to Mr. Kendrick, urging upon him the importance of considering its claims, and expressing his conviction, that in a call so very urgent it must be his indispensable duty to visit Sangerfield. In addition to the bright prospects of this interest for one given to the ministry, there was the preceptorship in the academy to be filled, to which the committee of invitation also directed Mr. Kendrick's mind. In referring to the last suggestion, Mr. K. has this remark, “I must not omit to inform you, that my knowledge of the classics, and especially of the dead languages, is inadequate to the duties of a preceptor of an academy.”

The following letter, in reply to the brethren in Sangerfield, will explain the situation in which he was placed, by the urgency of brethren at home and abroad.

“MIDDLEBURY, *August 1, 1816.*

“The Baptist Church of Christ in Sangerfield :

“DEARLY BELOVED :—A few days' absence prevented my

receiving yours of the 15th until Saturday last. I laid it before my church and society on the Sabbath, together with letters received from Elders Warren and Galusha on the same subject. Your first letter had been previously laid before the church, which was received at the time I was starting for Albany, and accompanied with a request that I might proceed from that place to Sangerfield, and make you a visit. Their unwillingness to have me absent any length of time, dictated my return as soon as I had accomplished the particular object of my journey.

“ Their result, which was forwarded to me, when received in connection with my engagement to them, left me no room to doubt concerning the path of my duty. Until your last was communicated to them, my brethren indulged the hope that the Great Head of the church was making other provision for you, and that he would not favor my removal from this part of his vineyard. Although they have not at command the competent means of my support, yet they are unwilling to be destitute. On the subject of my paying you a visit, however, their decision is not precisely the same as at first. But, for reasons you will be delighted to hear, they think it my absolute duty to delay my visit till September. About a fortnight since it pleased God to pour out his Spirit on the people to whom I preach one-third of the time, in New Haven. I met a large assembly there last Tuesday, when seven had obtained hope, and a large number appeared anxious. This is in the remote part of a Congregational society, where the minister of the town preached once a month. At the meeting above named four Congregational ministers were present. The Divine Spirit is also hovering down upon this place. There have been several hopeful instances of conversion among the inhabitants and students in college. But whether the borders of the Baptists will be enlarged by this, remains for the event to inform us. We can say, however, God has lately given us two respectable members from the Congregational church, who were baptized

Sabbath before last. There appear to be some others almost persuaded to take sides with their convictions, and adopt our mode, which they acknowledge appears to them the more scriptural. The present has become a season of much importance to us, and it may please our Divine Master to afford me some of the joys of the reaper, in a place where I have thought I have labored in vain. One thing I have desired of the Lord, that I may in future give myself wholly to the work. Whether he is about to make this provision for me here, or is about to order me to another place, I am at present uninformed. I make it a subject of prayer that I may *do His will*.

“If I have not misjudged, I think I have the present dictates of his spiritual providence, in making this calculation, to continue here till the first Sabbath in September, and then, if God will, I shall come to you, with permission from my brethren to be absent from them three Sabbaths. If our common Lord should otherwise provide for you, in the mean time, you will not fail to give me notice.

“I cannot, dear brethren, conceal from you one serious embarrassment you have imposed upon me against coming to you, that is, the too favorable opinion you have formed concerning me, which I am confident you can never realize. You will therefore be prepared to compassionate my case, and help me with your prayers, that God will keep me from a proud ambition to attain to the extent of your expectations, which are no doubt beyond my measure. You will grant me your effectual and fervent prayer, that no selfish nor sinister motive may bias my heart from the rugged path of duty, nor induce me to dictate to my Master what part of his vineyard shall be assigned to me.

“The more our own interest is swallowed up in the common cause, the more we shall find it promoted. You will daily lay your case before the Great Head of the Church, who has granted his Spirit to build up his cause among you, and I

trust will not fail to accompany it with such means as will best accomplish his own purposes.

“ You will accept assurances of my affectionate regards ; and permit me to subscribe, your unworthy brother in the best of bonds,

“ NATH. KENDRICK.

“ To the Trustees of the Bap. Ch. of Christ in Sangerfield.”

The contemplated visit was made at the time designated, and although there were strong probabilities that it would result in his settlement, yet it was otherwise ordered. Rev. Joel W. Clark was with the church on the same Lord's Day that Mr. Kendrick was first present, and the labors were divided between them. The decision of the church was to retain Mr. Clark upon trial, which resulted in his settlement as pastor. This journey seems, however, to have been a necessary step in divine providence to bring about his removal to this state, and to a field in close proximity to the school with which he was so long identified. Upon this tour he attended the anniversary of the Madison Association, held in Cazenovia, and preached by appointment upon the second day of the session. This afforded Mr. Kendrick an opportunity to make the acquaintance of a large number of brethren. The Association was then numerous, having upon its list forty-three churches, and an aggregate membership of over three thousand four hundred. Upon his return to Vermont, he continued his labors as before, and at the expiration of his term renewed his engagement for another year.

During the autumn and winter, however, of 1816, Mr. Kendrick continued to receive numerous, pressing solicitations to visit unoccupied fields of labors. Among them, we mention the following : Schuyler, Cazenovia, Albany, and the First and Second Baptist Churches of Eaton, N. Y. The correspondence with the churches in these several places was in some instances of so very urgent a character, as to render either a refusal or compliance with their wishes, not a little

embarrassing. Through the Rev. Daniel Hascall, with whom in after years he was long both pleasantly and profitably associated, his attention was called to two or three vacancies in the northern counties of New York, where the people were very desirous of procuring the labors of one or two able and efficient ministers of the Baptist order. He also urged upon his notice the vacancies in Eaton. Early in January of 1817, a correspondence was opened on the part of the two Baptist churches in this town. Having recently renewed his engagement with the church in Middlebury for a year, he did not feel at liberty to offer any encouragement, even to make them a visit. In reply, however, he was sufficiently frank and explicit to let the people know his real situation. The letter is so characteristic of the man, that we give place to a portion of it.

“Although but little more than half my support is derived from my people, and for the rest I must depend upon my own exertions, yet I hope no hardships will induce me to leave this destitute part of the vineyard, without the permission of my Divine Master. After I received Elder Warren’s letter laying before me your peculiar circumstances, I should have presented it to my brethren and requested them to release me, had I not been afraid that a selfish motive would have dictated the act, I doubt not but they would release me if I should ask it, but I am not yet persuaded that the Great Head of the Church would approve it.

“I presume, my brethren, as God has given you the ability and the disposition to support the administration of the gospel among you, that he will send you a pastor after his own heart. That he will do so, I trust you will not pray in vain.

“You will permit me to reciprocate your expressions of love and good will, wishing for yourselves and the churches in whose behalf you have written mercy and peace from God our Father, and from the Lord Jesus Christ.”

The request, however, was renewed by the Churches of

Eaton both to Mr. Kendrick and to the church at Middlebury, and he consented to visit them, which he did in the following April, spending a few weeks, and receiving a call to preach in the two churches upon alternating Lord's Days. Before he gave an answer to their request, he laid the matter before his church and permitted them full opportunity to advise with him. The record of that scene is thus given. "They met yesterday for a decision, knowing the inability of the brethren, some of the sisters came and promised the widow's mite, the influence and the worth of such offerings are above gold. All, however, were disposed to be candid. They considered *their* circumstances, and they considered *mine*; and then above all the common cause of our Divine Master. They appeared to discover the hand of Providence, pointing to a decision, in view of which we could but weep; for it denoted a separation. They at length said they were unable to provide for me, and they would relinquish their claim and leave the decision wholly with myself.

"This I regard as one of the most trying occurrences of my life; but I must decide, and under present conviction of duty, my decision cannot be different from what my brethren have already expected. I have concluded to comply with your request, and labor as God shall enable me in your part of the vineyard for the year to come."

The relations of this pastorate which embraced over six years, were such as to awaken the tenderest sympathies at its close. The labors had been manifold and arduous, and such as to demand great self-denial. But we find not the slightest intimation of complaint; rather frequent records indicative of sincere gratitude to God. The eyes of Mr. Kendrick were opened to behold the goodness of God on every hand. If he was visited with sickness in his family, he pens in his diary this witness of his resignation to the Divine mind: "Will God be pleased to mete out all our changes in mercy and grant us a holy contentment with his will."

In the midst of his multiplied and oppressive labors, his kindred are not forgotten ; and he takes special pains to visit his parents with frequency, though journeys were then slow and toilsome compared with the present modes of travel.

The closing year of Mr. Kendrick's labors in Middlebury was attended with a precious revival of religion. A notice of this work of grace, contained in a letter to the Rev. Luther Rice, conveys to us a better idea of it, than can be derived from any other source :

“ It has pleased God by a direct and gracious influence to give to this as well as to most other parts of his vineyard, a more pleasing aspect, than we have ever before witnessed. We have been favored with a season of refreshing in this town, which commenced early in the summer. It has been more or less general in most of the towns in this part of the state. New Haven, Ferrisburg, Charlotte, Panton, Addison, and many other towns on the North have been highly favored. In Cornwall, Brandon, Hubbardton, Castleton, Poultney, Fair Haven, and through the County of Washington in the adjoining part of New York, the work has been almost without a parallel. The Lord truly appears in his glory when he builds up Zion. May the time shortly come when all nations shall know and fear him.”

CHAPTER X.

Entrance upon a New Field—Prospects of Usefulness—Morrisville Church the Mother of Missionaries—Labors at length confined to Eaton Church—Theological Lectures—Revival in Eaton—Letter of Rev. S. B. Page—Second Marriage—Reunion of his Family.

ACCORDING to the intimation given in the last chapter, we must now follow the subject of our narrative to a new field of labor, and to another state. We observed that his labors closed in Middlebury while a revival was in progress ; it was a time of interest, also, in the section whither he removed.

The churches in Eaton, which he now engaged to serve in the gospel, had an aggregate membership of about two hundred. The places of stated worship were four miles asunder. The First Church was located at Morris Flats, known latterly as Morrisville, and the seat of justice for Madison County. This was on the Cherry Valley Turnpike, once a great central thoroughfare. The church was constituted in 1809, and at the time when Mr. Kendrick commenced his labors in the town, had seventy enrolled members and a house of worship.

The Second Baptist Church of Eaton, was situated four miles south of Morrisville, on the Hamilton and Skeneateles Turnpike. This church had been organized but a little more than a year. It consisted originally of seventeen members, of which eight were men. Its prosperity for the first year and a half of its existence was very great. It was increased in that time by an accession of one hundred and twenty-two, of which accession one hundred members were by baptism. This year of its enlargement was also the year of its union with the Madison Association. It had then no house of worship. The two churches shared equally in the support of the newly-elected pastor, each raising the sum of one hundred and fifty dollars.

His prospects for usefulness were here more promising than at any post which he had previously occupied. The churches were planted in a rich and flourishing country, and the population was made up of industrious and enterprising people. Besides, the field was spacious, and now, for the first time in a ministry of some fifteen years, Mr. Kendrick was permitted to give his undivided attention to the preaching of the word. Added to the features just mentioned, it was a region early settled by Baptists, who constituted the prevailing denomination in this and adjacent sections. The old Hamilton Church, the honored mother in Israel, formed a radiating centre for a wide sweep of territory, and the Madison Association, it will be borne in mind, was the third formed west of the Hudson River. This field, so favorable to the distinctive principles of our denomination, was selected by a far-seeing and gracious Providence, as that in which this servant of Christ was to pursue the remainder of his eminently useful career.

On the third Lord's Day in July, 1817, the man whom we have followed from the hills of New England, where stern trials proved him, and heavy afflictions chastened him, meekly begins his pulpit duties in the church in Morrisville. He must alternate by spending one Lord's Day in the above-named village, and the following in Eaton. His residence is fixed in the latter place, and his membership cast in with the brethren of that church; and it may be mentioned as a fact having more significance *then* in an infant church and in an infant cause than *now*, that a record stands thus, "fixed one fortnight from this, to have a contribution for foreign missionary purposes." We could wish that the channels of benevolence were opened upon the very threshold of all pastoral labors, and it would unquestionably contribute not only to render efficient aid in the fulfillment of the prophet's vision of the holy waters, but to inaugurate a peaceful, prosperous, and happy pastorate.

After about two years of labor distributed in the manner

above mentioned, Mr. Kendrick was requested to serve the church at Morrisville the whole time. To this measure he did not accede, but renewed his engagements for one-half of the time. This continued until January, 1820, when he solicited a temporary release, that he might undertake an agency for the institution at Hamilton. In this half of his field, the Rev. Obed. Warren succeeded him about that time.

In the results of his ministry with this church, we have no large accessions to mention. The additions were only gradual, both by baptism and by letter; no general revival accompanying his labors here. It was a field, however, that produced well in after times, and the church has been the privileged mother of missionaries to the heathen world. We need only remind our readers that our highly-esteemed brother, Dr. Dean, of the China mission, came from this church. Here he was brought to experience the Saviour's love. It was here, also, that the first Mrs. Dean was made a subject of redeeming grace; and the last wife, also, of Dr. Judson, claimed here the home of her childhood, and her spiritual birth. Here it was that these eminent servants of the church made their espousals to the Lord in their early youth. Were there no other products than these, it were a harvest-field that has yielded its rich increase to the praise of divine grace.

Mr. Kendrick continued to minister to the church in Eaton for one-half of the time until April 18th, 1823, when he was requested to serve the church for the whole time. Previously to this period, for some two years, the pulpit when not occupied by Mr. Kendrick, had been supplied by students from the seminary. He acceded to the request of the church. The assumption of the pastorate for the whole time, had been preceded by another and very responsible engagement. He had, for a considerable time, delivered theological lectures in the Hamilton Institution, and was now appointed as a permanent professor in that school. It was about this time that the church, with a spirit of self-sacrifice, took into consideration the propriety of Mr. Kendrick's change of residence to

the village of Hamilton, generously consenting to the measure, and submitting the whole matter to his own judgment. He effected this removal in the year 1824. His life and labors became now identified with the cause of ministerial education, and the nurture and prosperity of the institution that was a chosen instrumentality in the hand of divine providence to advance this noble cause.

It is necessary to notice a little further the results of this pastorate, which was extended over sixteen years from the commencement to the close, in six of which he was with the church every other Lord's Day, or only one-half of the time. It will doubtless give but an imperfect idea of the beneficial results of his ministry, to say that the list of members added was one hundred and fifty, of whom one hundred and eleven were by baptism. There are many things that deserve enumeration, and which can be known only in their full extent, when the aggregate of influences shall be finally estimated. In this period six or seven licentiates were sent out by the church, to publish the gospel publicly.

The season of the greatest religious interest occurred in the summer of 1831. This work of grace is quite minutely described by Dr. Kendrick's own pen. The narrative was originally furnished for the New York Baptist Register, and we here insert as there published :—

“MR. EDITOR :—A brief account of the late revival of religion in this place, may afford some pleasure to the readers of the Register. During the winter and spring there were favorable appearances, both in the church and society, which encouraged individuals to hope that God was about to revive his work. Sabbath and weekly conferences were held, and though often thinly attended, yet the Divine Presence was so frequently realized as to encourage Christians to hope that the time of his merciful visitation was near at hand. A few instances of seriousness occurred during this period, yet accompanied with such efforts at concealment, that little was known of them at the time. On hearing of protracted meet-

ings in neighboring churches, which were attended with remarkable out-pourings of the Divine Spirit, much was said and felt by individuals both in church and society, on the subject of having such a meeting in this place. It was thought by some that there were things to be set in order in the church, before they would be fully prepared for it, and it was put off a few weeks for that purpose.

“Without accomplishing all that was desired, the question for such a meeting was taken up on the last Sabbath in June, to be decided whether it should be held that week, or delayed until the hurrying season of the year should be over. On this question, there were different opinions, and some thought that such a meeting might have too much human management in it, to be profitable at any time. It was at length concluded to make the experiment, and give out an appointment for a meeting to commence on Thursday following, at nine o'clock in the morning, to continue one day, and longer if at the close of the day it should be thought expedient. The appointment was accordingly made, and the attendance of several ministering brethren requested.

“The meeting commenced on Thursday morning, the last day of June. It was opened by prayer, and an address to the church on the subject of removing every obstacle which might be in the way of God's pouring us out a blessing. Several spoke in the language of penitence, expressing a great sense of their wanderings from God, and a desire to return unto him with full purpose of heart. Prof. Baruas Sears, then addressed the assembly in a sermon, which was followed by some remarks, and a season of prayer, which closed the exercises of the forenoon, leaving a solemn impression upon the people generally. The meeting was conducted in the same manner in the afternoon, when more of the church came forward, with brokenness of spirit confessing their sins, and were afterwards addressed in a sermon by Elder Smitzer. The order and solemnity which pervaded the assembly, and the deep-toned feelings of those who spoke, were evident

indications of the divine presence, and at the close of the afternoon exercises, the people expressed a wish to have the meeting continued another day, which was accordingly agreed upon. The people met again in the evening; and a number came together at five o'clock the next morning for a prayer-meeting. At the commencement of the forenoon exercises of the second day, further acknowledgments were made by numbers of the church who were not present the first day, or who had not spoken. After a general expression of penitence and of supplication was made by the church, it was then proposed to any who felt a desire for the prayers of Christians, to manifest it, and immediately three or four came forward and took seats in front of the assembly. After a season of prayer, Bro. Lewis Leonard addressed the people in a sermon, at the close of which a number more requested prayers.

"The meeting was conducted in the same manner in the afternoon, when the number of the anxious was increased to about twenty. With little variation in the order of exercises, and with increasing interest, the meeting was protracted from day to day, by the special request of the assembly, manifested at the close of each day, and in accordance with the evident indications of the Divine Spirit, until Thursday night of the following week, making eight days in all.

"The number of anxious was daily multiplying, until it amounted to about one hundred and fifty, who came forward and expressed desires for prayers, and previous to the close of the meeting about sixty of the number manifested hope in the Saviour.

"Much assistance was afforded from the professors and theological students at Hamilton, and from a number of neighboring ministers, and especially, from Elder Smitzer, who was present the whole time.

"The whole assembly was profoundly silent and solemn, and appeared overawed with a sense of the presence and power of God. It was evident that the Holy Spirit imparted

an unusual measure of light and truth, and fervor of feeling, to those who addressed the assembly in exhortations and preaching, and especially while leading the devotions of the humble supplicants to the mercy seat.

The word of God fell with weight from the lips of his servants upon the consciences of both saints and sinners, and the realities of eternity, and the light and power of the gospel, were brought to bear upon the understandings and hearts of the people in a remarkable manner. The scene was too awful to be tumultuous. In no case was more than one heard to speak at a time. Every speaker was listened to by the whole assembly with the most profound attention. Although many were in great anguish of spirit on account of their sins, and the wrath of God which they had incurred, yet their sighs and their groans were scarcely heard.

“Previous to the commencement of the meeting, and for some little time after, unfavorable opinions were frequently expressed by numbers in the community, of the propriety and tendency of such a meeting. But on witnessing its practical results, and the divine blessing which was poured upon it, the good sense of the people approved it, and very few were left to doubt of its importance to the best interests of man.

“Very rarely have such a number of souls ‘been delivered from the power of darkness, and translated into the kingdom of God’s dear Son,’ with less apparent opposition than appeared during the meeting.

“It is due to the youth from this and the neighboring towns, who held a ball in the village, on the fifth day and evening of our meeting, but a few rods from the place where we were assembled, to say, that no reference, in getting up this ball, was had to a religious meeting, but to celebrate this day of our national independence in a way most enchanting to giddy and graceless youth, who are senseless of the source of all our mercies, and regardless of the divine abhorrence in which such celebrations are held. The ball was appointed

before the meeting was agreed upon; and when the meeting was commenced, there was no expectation of having it continued over three days at most. A number concerned in the ball would have gladly given it up in favor of the religious meeting, if they had not considered themselves pledged to others. When the celebration was ended, they resorted to the house of God, and some have since obtained mercy.

“The propriety of assigning seats to the anxious, and inviting them to express their desires for the prayers of Christians by the act of taking them, was a subject of much conversation for a time, and even some of the anxious themselves had strong objections to resorting to this measure, as though it was something out of the ordinary course of means, if not altogether useless. How far the measure was misunderstood by any, or regarded in a light foreign to what was intended, I know not. It must be admitted by all who regard the scriptures as their guide, that God has appointed prayer as an important means for the salvation of the sinner. The saints are instructed to pray, and not to faint—to pray without ceasing—to pray with all prayer and supplication for all men—to pray for the peace of Jerusalem—to pray one for another—and to pray for the Spirit. And God has not said to the seed of Jacob, seek ye my face, in vain. The Saviour said to his disciples, ‘All things whatsoever ye shall ask in prayer, believing, ye shall receive.’ ‘And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.’

“A full explanation was given on the occasion, showing that nothing more was intended by the measure, than to obtain an expression from those in distress that they desired the prayers of the saints, as a means for their salvation. By this they were directed not to look to the seats nor the saints for salvation, but to him alone who has the words of eternal life, and has power to change and subdue the heart and the will, and cleanse them from all iniquity.

“I have never been more sensible of the impotency of

human efforts, and the entire dependence of sinners on the life-giving energies of the Holy Spirit, than when beholding this work of salvation. It might truly be said, 'Neither is he that planteth, anything, neither he that watereth, but God, who giveth the increase.'

"It seemed hardly reconcilable to the ordinary ways of providence, in carrying forward the work of revivals, that sinners should hope so soon after their first awakening. This excited strong suspicions that the conversions of many who were awakened, and indulged hopes, during the meeting, were spurious. Those suspicions, we are happy to say, have been greatly weakened in very many instances, as far as we have been able to test these conversions by the word of God. Believing it to be the same gospel, carried home to the hearts of sinners by the same Spirit, which produced the conversion of three thousand souls, on the day of Pentecost, we have no ground to say that sinners cannot be convicted and converted on the same day, although we have not been accustomed to see the work accomplished in so short a time."

The writer has been favored with a brief communication pertaining to the pastor, from the Rev. S. B. Page, who was present in these revival meetings of the Eaton Church at that time.

"It was my privilege to attend this meeting, and to see Dr. Kendrick in a new position. I have often heard him preach and pray, and seen him examine classes in theology, and have venerated him as a man of great talent and piety, but with many others at this time, supposed that his strong, high-toned views in certain doctrines of theology, would be somewhat in his way in exhorting sinners to flee from the wrath to come. I thought he could not be practical and direct in his appeals to the unconverted. I did not understand before how Calvinism, so called, and so often misunderstood, could be so practical. I was then led to see that all Bible theology becomes practical and effective, where the

Spirit of God is making men in earnest about the salvation of their own souls, or the conversion of the souls of others.

“No man at this meeting was more *earnest* and *direct* in addressing the unconverted than Dr. Kendrick, the pastor of the church. His noble form and kind face, expressive of sympathy and love, are before me now, and I can hear his very tone of voice, as he stood on the floor in front of the pulpit day after day, pleading with penitent sinners to come to Christ, and often kneeling and pleading most earnestly in their behalf before the throne of grace. I could see but little difference in his spirit and manner, from that of other earnest workers at this time in the spiritual harvest field, unless in the greater depth and permanence of his interest. The work went on from day to day, as we have seldom seen a work progress, even in 1858, the memorable year of revivals.”

After Mr. Kendrick had labored about a year with the churches in this State, he was married to Miss Cordelia C. Covell, of Charlotte, Vt., daughter of the Rev. Lemuel Covell, to whom allusion has already been made in this memoir, and sister to the late Rev. Alanson L. Covell, who was removed a few years since in Albany; dying in the midst of his usefulness, and deeply lamented by all who knew his worth.

The relations of Mr. Kendrick to this family, were of a deeply interesting and affecting character. For many years he had known the family intimately, and about twelve years prior to his connection with it by marriage, was called under painful circumstances to sympathize with them in the loss of the revered head. The Rev. Lemuel Covell died while on one of his missionary tours in Canada. Mr. Kendrick and Mr. Webb, of Troy, were deputed to convey the sad tidings to the bereaved widow, a task which they were constrained to devolve upon an aged friend of the family, Dea Rouse, of Pittstown. Mr. Kendrick, however, made the journey from Lansingburgh, where he then resided, to Cheshire, a distance of forty-three miles, to alleviate, if possible, this sore bereave-

ment. The intelligence of the sudden death of one so widely known, and universally beloved, as was Mr. Covell, caused the house of mourning to be thronged for days together, by sympathizing friends. At the importunity of the people, Mr. Kendrick preached at the widow's house, which was literally a Bochim, selecting those timely words, "Trust in the Lord at all times, O ye people, praise ye the Lord."

Addressing a weeping company, under scenes so moving and tender, the occasion was one not often, if ever, repeated in a lifetime of three score years and ten. Mr. Kendrick incidentally noted in his journal that "he had some freedom," (which always implied all that he expressed), and that "he never saw a more afflicted family than this, and more sensibly mourn with submission to God."

Reminiscences of this character, were well calculated to open the way to the warmest welcomes in after years. The antecedents of domestic affliction, running back to this period, conspired to enhance the happiness of the conjugal union formed on the 18th June, 1818. The past was a presage of true sympathy and affection in the future. At his own domestic altar his little ones, whom death had spared, were again collected, and his hearth-stone once more made cheerful by the presence of a partner formed to his tastes, and the apartments of home again echoed the footfalls of little feet, and the blithe voices of children.

The home which death has once desolated by removing its light, and the husband's desire, becomes a retreat and refuge to the head that is doubly prized, when its altar fires are kindled anew, and its silence broken by the voice of wedded love.

None were better adapted than Mr. Kendrick to appreciate and enjoy the sweets of such a change. The tenderness of his domestic affections was in full proportion to the vigor and breadth of his intellect, and rendered him eminently susceptible to the sacred pleasures of domestic life. The afflictions which he had passed through had also enriched his Christian

experience, and deepened the tone of his character, and thus his usefulness to the living was increased by his visits to the sanctuary of the dead.

From this second marriage two sons were born, in Eaton, and one daughter, the youngest child, born in Hamilton.

The eldest son of this marriage discovered predilections for a sea-faring life, much to the distaste and disquietude of the father. Only an occasional letter, after long intervals, apprized the family of his journeys upon the deep, until a silence of long years had left the relatives to infer that he had ended the voyage of his earthly life.

The second son, a young man of decided ability, died January 15th, 1841, while a member of the junior class in Hamilton College.

The daughter was a person of strong intellectual powers, possessing qualities of heart that much resembled those of her endeared father. After receiving a good education, she became the wife of the late Rev. Linus M. Peck. Some two years after the decease of her husband, she was united in marriage with the author of these pages, and thence forward to her departure, displayed in her active and wide sphere of labor, the crowning excellencies of a gifted Christian woman. She died October 7th, 1852, in Cleveland, Ohio, lamented by all who knew her, and embalmed in the memory of hundreds as a pastor's wife.

We shall, in subsequent chapters, follow the subject of this memoir into another sphere of active service, the duties of which he discharged with eminent ability and faithfulness, and for which he was evidently raised up in the providence of God.

CHAPTER XI.

Ministerial Education—Colleges—Bounty of Thos. Hollis, Jr.—Supply of Ministers—Action of Philadelphia Association—In the South—Union in support of Brown University—Interruption from the American Revolution—Plan of aid to Beneficiaries in the South—In the North—A New Era—Education Societies—Origin of New York Baptist Educational Society—Religious Intelligence—A Weekly Sheet—The First Fruits of Education Societies.

To render justice to the period of Mr. Kendrick's life upon which we now enter, we must give a slight outline of what had hitherto been done for the cause of ministerial education, within the bounds of the United States.

It should be borne in mind that when the oldest collegiate institutions were founded in this land they were under the patronage and control of other denominations. Our numbers were few, our resources were scanty, and our influence inconsiderable. When, in 1700, Yale College was founded, which was from the beginning designed to rear up candidates for the ministry, the Baptist churches in the entire country did not exceed fourteen in number. A school for this special purpose was not established till a little more than half a century later. Individual effort, however, was enlisted much earlier in this cause. By the liberality of Thomas Hollis, Jr., a merchant of London, provision was made for the education of ministers in Harvard University, a portion of whom might be Baptists. "The bounty of Hollis, after it began to flow, —which was during the presidency of Everett—was like a perennial stream." As President Quincy remarks, "scarcely a ship sailed from London, during the last ten years of his life, without bearing some evidence of his affection and liberality." This embraced the time from 1720–1730. The particular objects of his bounty were, first, *the library*, to the

enlargement of which he devoted much time and care, as well as money; secondly, the maintenance and education of pious young men for the ministry, who are poor in this world; and thirdly, the endowment of professorships. He endowed a Professorship of Divinity in 1721, and a Professorship of Mathematics and Natural and Experimental Philosophy in 1726."

He devoted £80 per annum to each of the professors, and £10 each per annum to ten indigent students, of reputable character, designed for the ministry, as an aid to defray the charges of their education, besides £20 per annum to the college treasurer, as a compensation for his services in managing the donations which he sent to him.

Hitherto the churches in those infant settlements had looked for their supply of ministers across the Atlantic. The conviction had now become established that they must provide the supply at home. Nearly simultaneously with the generous bounties of Mr. Hollis, we find the churches acting upon the policy which his munificent donation suggested.

The Philadelphia Association, the oldest in the United States, by about half a century, and the first in this, as in other good causes, recommended to the churches to seek out young men endowed with talents, giving promise of usefulness adapted to the ministry, and inclined to learning, for the purpose of having them duly commended to Harvard. The leading spirit in this enterprise was Abel Morgan, one of the most worthy and noted ministers of his time.

There was nothing like denominational action beyond this for thirty-four years later. In 1756 the Philadelphia Association resolved to establish a school and sustain it for the education of candidates for the ministry. This first "school of the prophets," under Baptist auspices in America, was commenced at Hopewell, New Jersey. The resident pastor, Rev. Isaac Eaton, was appointed a theological professor. This was continued in successful operation for some ten or twelve years, and was then merged in the Rhode Island

College, founded in the year 1764, and chartered in the year following.

Some names that adorn the history of our denomination received the rudiments of their education here, among which stand conspicuous those of James Manning, D.D., Samuel Jones, D.D., Hezekiah Smith, D.D., Isaac Stillman, D.D.

The effort in the middle states to achieve something for the cause of ministerial education was followed by a like movement in the southern states. The Charleston, South Carolina, Association, the oldest in the south, and the second in age in America, entered upon measures to promote this work in 1757, six years after its origin.

It was proposed to raise a fund for this purpose. The plan was acted upon, and among those to share its provision were Evan Pugh, Samuel Stillman, and Edmund Botsford. The first effort had been in the centre of our occupied field, and the second in the south. It remained now for the extremes to unite with the intermediate district in establishing a common institution of a high literary grade—an institution which has now for nearly a century been making its annual contributions to the learned professions, and recruiting largely the ranks of the ministry.

The Philadelphia Association, the Charleston, S. C., and the Warren Association, each recommended, both to their own churches, and to every church on the continent, to take an annual collection in favor of the college. Thus it was regarded as the legitimate offspring of the denomination. No more congenial soil could have been selected than the little state of Rhode Island. Small in area, but great in deeds, she fills a large space on the page of history, and has established an empire of intellectual and moral freedom as limitless as the ocean that laves her coast.

Lesser hindrances would of course occasionally arise, springing from inadequate views of the cause to which the institution was devoted. But these were lost in that great event which convulsed the entire country, and for six years sus-

pended wholly the operations of the college—we mean the American Revolution. This struggle, however necessary to the advancement of our civil liberties, operated with the disastrous influences inseparable from war, upon the interests alike of learning and religion.

Nor had the founders of this seminary made provision for the support of such as were unable to educate themselves. The brethren of the south were moving upon this subject as early as 1789. The plan devised, was the creation of a permanent fund to assist candidates while prosecuting their studies preparatory to the work of the ministry. The moderate manner in which this was done, is told by the fact, that in the lapse of twenty years, thirteen candidates were aided, at a cost of three thousand three hundred and ninety-seven dollars and seventy cents, while nine thousand three hundred and eighty dollars and two cents was raised in all. It is cheering to know that those benefactions were not lost; among the names of the persons assisted we find those of John M. Roberts, Jesse Mercer, Wm. T. Brantley.

The Baptists of the north were stimulated by this example of their brethren at the south, and entered upon a similar work. It began in the Warren Association, and was proposed by Dr. Stillman. The suggestion proved the germ of a society which was styled "The Trustees of the Baptist Education Fund," and thus incorporated by the Massachusetts Legislature in 1794. This was continued for about thirty years, in due time giving place to later and more efficient organizations. The interest only of the fund could be expended. Its benefits were shared by twenty-nine candidates for the ministry; among the first of whom were Dr. Jeremiah Chaplin, D. D., George Phippen, and the subject of this memoir.

We reach at length a new era in Christian effort, in this, as in other branches of evangelical enterprise. The period in which foreign missions began to obtain patronage from American shores, was no less a period in which the attention

of the church was turned to the means of securing men for the work. The same year that Judson and Price left our shores for the East, the Baptist Education Society of the middle states was formed. Prior to this period, Dr. Staughton had received, from time to time, students in divinity into his own family. To him the Rev. Dr. Sharp was indebted for theological instruction, and was, we believe, the first to enjoy his valuable services in this department.

Dr. Baldwin was another who lent his services to this work, and we might add the names of Dr. Stanford and Dr. Chaplin. The systematic plan of cooperative action, in conferring the means of theological instruction, now begun in the middle states, was rendered further effective, by making choice of Dr. Wm. Staughton as tutor to divinity students, and virtually transforming his own house into a theological seminary. Humble and unpretending as this might be, it was yet the germ of Columbian College, in the District of Columbia. How many were educated prior to the establishment of the college in its present locality, we have not the means of determining. The scheme was a noble one, fraught with blessings to the denomination; while the establishment of such an institution evinced the just estimate which its founders placed on intellectual culture, it was no less wisely located where it could be most easily accessible to the entire denomination under whose auspices it was established. A high educational institution at the seat of government, coincided with the expressed convictions of Washington, that there should be a national university. He felt the importance of such a school, and not barely desired, but recommended the establishment of one.

The work inaugurated under the auspices of the so styled, Baptist Education Society of the middle states was transferred in the year 1820 to the General Convention, and continued under the control of this body until 1826, when the relation was dissolved.

Measures thus initiated in the central section of our confede-

raey, were soon followed with commendable zeal by brethren in the New England states. The birth of several societies for educational purposes varied only in the following order of dates, 1814, 1816, 1816, 1817, 1817. Their names in corresponding order were as follows : The Massachusetts Baptist Education Society ; The American Education Society ; one in the Warren Association similar to the Massachusetts Education Society ; the New York Baptist Education Society ; and The Baptist Society in South Carolina and Georgia for the education of pious young men for the ministry.

We are particularly concerned here to notice the origin and progress of the New York Baptist Education Society with which Hamilton Institution has been identified. This body took its rise in the following manner. The Rev. Daniel Hascall, upon the perusal of the address of Dr. Chaplin, which was delivered at the formation of the Massachusetts Baptist Education Society, conceived the whole purpose of forming a similar society in the limits of the Empire State. The exigencies of the churches seemed to call for such an institution. The work of evangelism had begun with the dawn of the present century. The oldest association in the state, the Otsego, was in vigorous operation, with its thirty-five churches, fourteen ministers, and an aggregate membership of one thousand six hundred and fifty-nine.

Though no missionary bodies in form existed, yet, in effect, missionary work was performed. In 1807, the Lake Baptist Missionary Society was formed, changing its name in the following year to the Hamilton Baptist Missionary Society. This continued its work until it was merged in the Convention of the State in the year 1825.

With the expansion of the churches, and the demands of the new settlements, there was a growing necessity for ministers of Christ. Hitherto, those who had served the churches were distinguished for their zeal, their self-sacrifice, their unreserved devotion, and their heroic endurance of privations

for the cause of Christ. They were self-made men, deserving of all praise for what they did; and it may be truthfully said, they abounded in labors. But few, however, had enjoyed the advantages of a liberal education. In the whole state west of the Hudson river, there were but three ministers in the Baptist denomination that were regular graduates of a college.

With the growing intelligence of the people, there was a demand for a ministry of enlarged culture. For all that had been done, there was reason for congratulation. But then the able and judicious councillors, both among the ministry and the people, began to feel the want of a well-furnished ministry. As there had been a marked development of the missionary spirit with reference to foreign and home fields, so must there be commensurately with this, enlarged effort to provide a ministry equal to the times, adequate in number and efficiency to the demands of the denomination.

There was, moreover, a growing eagerness for religious intelligence. Resolutions were passed in the Otsego Association as early as 1806 and 1807, to encourage the issue of a weekly sheet. Some years, however, were suffered to glide away before this enterprize was consummated. In 1814, the first number of "The Vehicle" was issued under the auspices of such brethren as Elders Hascall, Lawton, and Peck. This little magazine of forty-eight pages duodecimo, was issued at first only thrice a year; and before the expiration of the first year, the Hamilton Missionary Society had accepted the offer of publishing the magazine. The following year it was issued quarterly, and its name changed to the "Western Baptist Magazine." After it had completed four volumes, it was merged in the New York Baptist Register. This sheet, under the patronage of the Convention for very many years, and for more than thirty years under the able and judicious editorship of A. M. Beebe, LL.D., will long be remembered by the present generation. Its early visits when a very small sheet are among the childhood recollections of the writer.

The varied forms of Christian enterprize which we have been describing were nearly coeval. One seemed to require the others. The spirit of home and foreign missions was not to advance without the functions of the weekly press. These could not be jointly prosecuted to the highest desirable results, without ministerial culture. Indeed, permanent provisions were required to raise up an order of men that would always be in advance of their age, and would be able to guide the sons of the churches into wide and ever-growing fields of Christian labor, and to originate and conduct all the great enterprises of good that would naturally accompany advancing civilization. Such a corps of men could be secured only by enabling those who were called of God, to prosecute a course of study beyond the scope of a district school or village academy. We have remarked above that the number of those in our ranks who knew by experience the benefits of a liberal education was very small; but there were a goodly number that had suffered conscious inconveniencies in their work, from a lack of systematic and thorough study. These, to their praise be it recorded, were among the best supporters of a theological school. There were also many who cherished deep-seated prejudices against learning as an aid to the ministry. These prejudices often sprang from the present regard for the welfare of Zion. They grew out of the apprehension that learning would be put in the place of piety, and that, in dependence upon this alone, men would be encouraged to enter the ministry. The holy motives that environed these prejudices, often rendered their removal more difficult.

It may be adduced as a significant fact, that the first beneficiaries of three leading educational societies in this country were consecrated to missionary work. Coleman and Wheelock, Wade and Kincaid,—the first two aided by the Massachusetts Baptist Education Society, and the last two by the New York Baptist Education Society. The Rev. Samuel Moseley, the first beneficiary of the American Education So-

ciety, was also devoted to the missionary work among the Choctaw Indians.

We have now taken a survey of the cause of ministerial education, limited indeed, but sufficient to appreciate the part which the subject of the memoir took in the enterprize to which a large portion of his remaining life was consecrated, and the narrative of whose progress blends itself inseparably with the delineation of his life and character.

CHAPTER XII.

Origin of Hamilton Seminary—Its Founders—Place and Time of Meeting—First Subscription—Agents—Field—First Student—Consociation—Peculiar Character of the School—Amount of Subscriptions the First Year—Location at Hamilton.

THE brief survey which we have taken in the last chapter, has prepared us to trace the progress of that enterprize with which the subject of our memoir stands in more immediate relation. This enterprize had its birth under the following circumstances.

To the Rev. Daniel Hascall belongs the honor of having “first suggested the idea,” out of which originated the movement in behalf of ministerial education in central New York. During the visit of Mr. Kendrick to this state, in the autumn of 1816, in which he had the pleasure of attending the anniversary of the Madison Association, he met his early friend and fellow-laborer, the Rev. Daniel Hascall. The latter, then a member of the above-named association, and pastor of the First Baptist Church of Hamilton, had been deeply exercised for some time, upon the subject of providing means for securing in the rising ministry, an order of men qualified for their sacred work. With his mind full of the magnitude of this subject, he made a disclosure of his views and feelings to Mr. Kendrick. In him he found a ready sympathizer: most cordially did he second his opinions, and espouse the cause upon which his own personal experience had taught him to set a high value. The two men concurring in their judgments, and harmonizing in their practical views, mutually fostered an enthusiastic interest in their contemplated project, and were, of course, ready to co-operate in any feasible plan for realizing their noble conception.

The removal of Mr. Kendrick from the State of Vermont to the town of Eaton, Madison Co., N. Y., in the following year, was a providential step in a series of movements, which resulted in the establishment of a "school of the prophets," whose influence has since girdled the globe. The proximity of these two brethren to each other, as well as the sympathy generated in minds endowed alike with rare natural gifts, and a rich intellectual and spiritual culture, drew them much into each other's society. Their parishes were contiguous to each other, and their homes separated only by a hill-range, from whose summit both their habitations, and their fields of labor were seen at a glance. They were apprized of each other's counsels and plans, and to the strengthening of these, their long cherished friendship and confidence powerfully contributed.

Another striking providence was apparent in the movement that gave rise to this enterprise, showing that it was an offspring of the church, born *in* and of Zion; we refer to the transactions in the Triennial Convention holding its second session in May, 1817. At that anniversary it is stated in the minutes that the venerable Dr. Furman, of Charleston, S. C., "the President, having, with the approbation of the convention, called the Rev. Dr. Baldwin to the chair, placed before the body, in a speech of considerable length and great interest, the very serious and religious importance of a well informed ministry."

While that subject was obtaining such advocacy before that dignified body, in the City of Brotherly Love, five or six individuals under another meridian in the village of Hamilton, at the residence of that godly man Deacon Samuel Payne, located at the foot of what is now University Hill, were in conference upon the same subject, without the slightest knowledge of what their brethren were doing in a distant city. After mature deliberation and prayer, these few brethren ventured to issue a call, which was published on the cover of the Western Baptist Magazine, already referred to, inviting the friends of

the cause to meet in Hamilton, on the 24th of September ensuing.

We might naturally suppose that, with an interval of nearly four months for the circulation of such a call, the second session would embrace in its company a goodly number of clerical and lay brethren. Some might hope that, aside from the intrinsic merits of the cause, the power of curiosity would summon many from their homes, to hear what these few brethren issuing the call might have to say on the then novel theme of ministerial education. But we must not disguise the fact, humiliating though it be, that there were then strong prejudices, and widely prevalent, against what was termed, in current phraseology, "a man-made ministry"—a term designating the ministry that had enjoyed the benefit of collegiate institutions. This may partially account for the small number that responded to the call.

The day arrives. No spacious hall is demanded for this convention. A single apartment in the house of Deacon Jonathan Olmsted has full capacity to contain the members. The names of all will not encumber our pages, and for historic interest they deserve a place here, as they have a place in the hearts of our brethren in the churches. They are as follows: Revs. J. Bostwick, P. P. Roots, Joel W. Clark, Amos Kingsley, Daniel Hascall, Nathaniel Kendrick; Deacons Jonathan Olmsted, Samuel Payne, and Samuel Osgood, Dr. Chas. W. Hull; Brethren Thomas Cox, Robert Powell, (afterwards ordained a minister, and the only survivor,) and Elisha Payne. Eight of this number were members of the Baptist church in Hamilton, two were from the Second Baptist church in Eaton, one from Sangerfield, one from Hartwick, Otsego county, and one was an itinerant missionary.

They were convened, as we have remarked, at the residence of Deacon Olmsted, located about one mile from the

village of Hamilton, directly south, a little below University Hill.

The only survivor in that company represents the scene on that occasion as a marked and impressive one. The brethren were mostly seated upon the south side of the room. Rev. John Bostwick was chosen moderator, and Dr. Charles W. Hull, clerk. The meeting, duly organized, must then advance to the momentous question before it. Side by side sit those men, who for so many years were yoked together and foremost in this enterprise, to-wit, Hascall and Kendrick. None are hasty to deliver their opinions. There is a look of gravity upon all countenances, indicative of deep thought. There ensues a period of profound silence in the meeting, as if all, by common consent, were engaged in solemn and silent prayer. The hour was a momentous one. The object for which they had assembled was one of immense, almost appalling magnitude. A crisis was upon them. They, and they alone, must meet it. There was an evident trembling under the weight of responsibility rolled upon them; apprehensive lest they were unequal to the burden, and yet they saw no others to assume the burden of that eventful hour. Under the guidance of Divine Providence they had advanced to a point from which they did not dare in conscience to recede. Shrink they could not. Like the children of Israel in the valley of Migdol, they must proceed though an undivided sea confronted them. At this stage of their reflections they instinctively turn to heavenly counsel. Prayer is proposed, and Mr. Kendrick is desired to lead in this exercise. All bow their knees before God, and their hearts go out as the heart of one man. When this season of devotion is concluded, they proceed to consider the constitution and plan of organization. The instrument offered as the basis of united action was discussed and adopted without opposition, but not without misgivings and fears for the result of their grave and anxious deliberations. As evidence that they had embarked in the enterprize with

purse, as well as with pen, they commenced a subscription by signing one dollar each. Here was laid the corner-stone of the institution that has since risen to favor, commanding influence, and world-wide usefulness. There was the germ of what is now known as Madison University. It was planted in the hearts of a few noble Christian men, most of whom struggled with poverty. Nor was this the greatest obstacle which they were called to meet. Deep-rooted prejudices existed against the movement in churches of influence, and among ministering brethren of high standing; and these could be eradicated only by patient and persevering effort in carrying forward the enterprize as one born of God, and destined to triumph. We are here reminded of the first donation said to have been made to Yale College, by eleven ministers, who brought forty books, using these words, as they laid them upon the table: "We give these books for founding a college in Connecticut."

The brethren who had thus made this humble beginning in this cause were animated with hope, and inspired with zeal for energetic action. Nearly forty agents were appointed in the central and eastern portion of the state, who were expected to lend their services gratuitously in procuring subscriptions for the cause. Five hundred copies of the constitution, together with an address of three octavo pages, were printed and circulated. In this address an earnest plea was presented for ministerial education; and as a stimulating argument, they urged the example of brethren in Great Britain, and in the eastern and middle states, who had already made some provision in this direction, and were beginning to reap the benefits of it. The same was true of the brethren in the city of New York and its vicinity.

The great distance between the central part of the state and its emporium, precluded, of course, the apprehension of any clashing or interference with each other. Nothing could be anticipated but mutual good feeling, and a desire to render reciprocal aid. The absence of railways made the moral

distance commensurate with the geographical, and it was not even dreamed that the efforts which had commenced in the city in 1812, could ever reach in their results the central and western portions of the then new and undeveloped state.

In about five months after the organization of the New York Baptist Education Society, an application for assistance was received from a licentiate of the Baptist Church of Hartford, Washington county. On the 14th of February, 1818, the Executive Committee duly examined Mr. Jonathan Wade, and accepted him as a beneficiary. He was immediately placed under the charge of Rev. Daniel Hascall. It was ascertained that others were anxious to be admitted to the same privileges, both in the vicinity of Hamilton and in the eastern part of the state.

It deserves to be mentioned in this place, that while Mr. Kendrick was active in co-operating with his brethren in the educational movement, he did not neglect measures that served to stimulate brethren already in the ministerial and pastoral work, to investigate thoroughly the word of God, and become grounded and settled in the doctrines of grace. Chiefly through his instrumentality, a consociation was formed, the object of which was to promote the efficiency of the ministry and especially to aid the younger and less experienced in the sacred calling, in obtaining just views of systematic divinity. The first meeting of this body was held about a week after the Education Society was formed. Its sessions were bi-monthly. The exercises consisted of dissertations and discussions upon the doctrines of the Bible. Upon the question proposed at each meeting, every member was required to write, or prepare himself to give his views orally. The clerk was required to give a condensed summary of these views, which was read at the opening of the following meeting. In these sessions, they began with the first principles in theology; and the plan pursued had no doubt a happy tendency to foster a spirit of vigilant inquiry. These exercises were not continued for a great length of time, as a

general revival of religion occurring in the spring following, imposed additional labors upon the ministry, which, besides the necessary steps for putting the Education Society in motion, left but little time to carry on in concert, the projected measures of the consociation. But the plan was not without its practical value, in promoting the great work to which its originator had now consecrated himself. It served to impress many minds with the importance of systematic measures for imparting culture to the rising ministry. The only surviving member of the noble thirteen, who was then a young man, and about engaging in the ministry, has expressed the conviction, that he has ever since felt the benefit of those early discussions. In those discussions, Mr. Wade participated, and his views then elicited deep interest, supported as they were with much argumentative tact.

In the attempt to plant a school designed especially and exclusively for the benefit of the rising ministry, the projectors did not ignore the existence and the character of other schools of a high grade. We give their opinions in their own words : “ We have well regulated schools, academies, and colleges, in which various sciences highly useful are taught. But they are far from affording all the advantages which are desirable, and which, by our united exertions, may be obtained for those young men whom God calls to the ministry of the gospel. We are fully of the opinion, that a different institution may be established for them, better adapted to the little time many of them have to study, and the means of defraying their expenses, as well as to the preservation of their morals and the promotion of their piety ; an institution in which they shall be assisted in the pursuit both of literary and theological knowledge, and in which they shall be directed to such a course of studies as shall be deemed most conducive to their usefulness.”

It is important to notice this feature in the school which they now proposed to establish, a feature which it preserved

for about twenty years. It will explain the consistency of the position which Mr. Kendrick maintained, though he was overruled by the judgment of his brethren ; we refer here to the change which was made in the year 1839, which opened the doors of the institution to students not designed for the ministry, and gave it many of the features of an ordinary college.

It will be seen that the plan was originally for the ministry alone, and the enterprise was placed wholly within the control of the denomination, for the constitution of the society provided, that the board should be made up of members of good standing in some regular Baptist church.

The safeguards were numerous and so arrayed, that the enterprise was not likely to be frustrated. The first annual meeting of the Baptist Education Society of the State of New York, was held in Sangerfield, June 3d, 1818. The opening sermon was delivered by Mr. Kendrick, from 2 Tim. 2 : 2, " And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

The first anniversary of this society was of a decidedly encouraging character from numerous considerations. All the steps taken by the body and its board of officers, had been harmonious. It had not been anticipated that in the brief period between the organization of the society and its first anniversary, many of the churches would become familiar with its projected plan of a seminary, and yield it their sympathy, yet a goodly number had become acquainted with the enterprise, and many individuals gave it their cordial support. The field of operations was confined chiefly to the counties of Madison, Oneida, and Chenango. Through the instrumentality of the following agents, viz.: Rev. Joel W. Clark, Caleb Douglas, and Daniel Hascall, about seventy contributors were secured, pledging their gifts, ranging from one dollar to a hundred dollars, and in one instance reaching the sum of four hundred dollars in real estate, and making in

the aggregate two thousand one hundred and eighteen dollars and eighty-eight cents, exclusive of annual donations. These pledges were given on time of ten and twelve years, the one-half to be paid in each year, with the privilege of redeeming the pledges, earlier if the donors desired. The names of these donors are to be seen with the respective sums subscribed by each in the first published report of the Society, and they are of themselves a memorial of good men, many, if not the most of whom are now among the sainted dead. Taking the effort as a whole, the most sanguine hopes of its friends were realized and transcended. The dictates of divine providence were unequivocally to advance, and for this they constructed their plans. Steps were taken for some slight alterations in the constitution, and the trustees were directed to make application to the legislature, at their next session for an act of incorporation under the name which they had already assumed, viz.: "The Baptist Education Society of the State of New York."

A still more important measure was adopted thus early, respecting the location of the proposed school. The committee entrusted with the business of selecting the most suitable site, consisted of Col. David Norton of Sangerfield, Elisha Payne, Esq., of Hamilton, Deacon John Morse, of Westmoreland, Charles Randall, Esq., of Norwich, Major Amos Smith, of Schuyler, Hon. Squier Monroe, of Camillus, Dr. William Fitch of Franklin. The members of the committee were well distributed, that full justice might be rendered to the merits of the pending question of permanent location.

Measures were also taken for promoting the interests of the society, by the appointment of agents, whose office was no sinecure, but rather involved a great amount of labor without any stipend whatever. About eleven were added to the list already commissioned to solicit funds. Besides this, several brethren were appointed to visit associations and the Executive Committee were to prepare a circular letter to the

several associations which they wished to reach. At this stage of the enterprise, the acting members of the society were not inattentive to the health of the students, and recommend to the Executive Committee, the propriety of requiring of the students suitable exercise for the improvement of their health, while regarding this, an important subsidiary to the great and primary object of all their labors "the work of the ministry, and the edifying of the body of Christ."

Mr. Kendrick was called to serve upon the Executive Committee, and being an accurate and ready, if not strictly elegant writer, made out the reports of this body from time to time. This imposed a burden which he bore most cheerfully, and in doing which he became versed in all the details of the society's operations.

The second anniversary of the society, was held in Whitesborough, June 2nd, 1819. The opening sermon was delivered by the Rev. Joshua Bradley, from Ex. 33 : 15, "And he said unto him, if thy presence go not with me, carry us not up hence."

Since the last anniversary the work of enlargement had gone forward steadily. The list of beneficiaries from a solitary member had been increased to six, and as they were the first fruits of this enterprize, we give their names, Norman Gitcan, William Watkins, Eugenio Kincaid, Van Renssalaer Wall, and Harvey Blood. The most of these were engaged in preparatory study. Mr. Gitcan alone, was occupied in the study of divinity. The society's field of patronage had become very much extended during this year.

The employment of the Rev. Elon Galusha as agent, secured the most efficient services in the way of diffusing a knowledge of the enterprise, and securing to it contributors. Nearly four hundred contributors were obtained, and in the aggregate, the sum of eight thousand four hundred seventy-eight dollars and fifty-two cents, pledged in the counties of Madison, Onondaga, Cayuga, and Genesec. This liberality

awakened expectations that were not fully justified. It appears that some pledges were given with reference to the location of the contemplated institution, and inasmuch as the decision of the committee disappointed them, they did not feel bound to discharge their indebtedness; some compromised by paying a part, others died or emigrated, or became insolvent before the time expired in which the subscriptions were to be paid. Like many other subscriptions made to this and kindred causes there was a failure to realize the whole of specified sums.

The committee of seven having failed to accomplish the object for which they were appointed, another committee consisting of three, viz.: Elisha Payne, Esq., of Hamilton, Dr. Charles Babcock of New Hartford and M. Monroe of Camillus, were appointed to select the most eligible situation within the counties of Oneida, Madison, Onondaga, and Cayuga, and report at the next meeting of the Board.

During this year the Education Society was chartered by the act of the Legislature of New York, bearing date March 5th, 1819, and the object as avowed in the preamble was "to educate pious young men to the gospel ministry."

It now became desirable to have the committee upon location discharge their duty. It was a question of moment, and elicited deep interest. Several towns evinced their enthusiasm in this matter, by entering the field as competitors. Those deserving of particular mention are Skaneateles, Elbridge, Troups ville, Peterboro, and Hamilton. Generous contributions were offered on condition of being preferred. The grave and perplexing question was at length settled, by the decision of the board at its second meeting on the subject, held at Peterboro, on the third day of November 1818. It was decided to make Hamilton the seat of the institution, upon condition, "That the people in the village and vicinity, pay over to the institution the sum of six thousand dollars, in the following manner, viz.: three thousand five hundred dollars to

be laid out in a building, to be completed within four years, and two thousand five hundred dollars to be paid in board, at one dollar and fifty cents per week, in five equal annual payments; a place for the school was also to be furnished by the first of May."

These conditions were accepted, and securities furnished for the fulfillment of the contract.

CHAPTER XIII.

Private Teachers—Collection of Students—Opening of the School—First Tea her in it, Rev. Dr. Hascall—Co-operation of Vermont—Extended Sphere—Patrons—Graduation of the First Class—Growing favor of the Seminary—New Edifice—Means of Furnishing the same—Theological Seminary in the City of New York—Scholarships—Consecration services of Mr. and Mrs. Wade, as Missionaries to Burmah.

UP to the date at which the question of location was definitely settled, as noted in the last chapter, the New York Baptist Education Society had had no regularly organized school for the training of its beneficiaries. The number that had shared in the benefactions of the society was thirteen. These students, instead of being gathered at one place, had been distributed about in different places, though for the most part located either in Whiteboro' or Hamilton. They were either at academies or with private instructors, where they could be conveniently boarded and also advanced in study. We find in the list of those who engaged as private instructors, to some one or more of the society's beneficiaries, Rev. Joel W. Clark, Daniel Putnam, Daniel Hascall, and the subject of this memoir.

It was now determined to collect the pupils in one place, and organize a distinct school for their instruction. Accordingly on the first of May, 1820, the school, having a membership of ten students, was formally opened in the village of Hamilton, occupying the third story of the brick building then used as the exclusive edifice, and subsequently for the ladies' department of the village academy.

It was of vital moment to secure to the infant seminary—for such it was now designated—a permanent teacher. Counsel was sought from brethren abroad, and applications

were made successively to Messrs. Francis Wayland, Jr., and Adiel Sherwood, but without securing their services. These honored names were destined to adorn other seats of learning. The minds of the managers centered upon the Rev. Dr. Hascall, who had already rendered valuable services in the work of instruction, as one who, for the present, must take the superintendence of the school. He was still pastor of the church in Hamilton, but consented to occupy the post, and received for his compensation the moderate sum of twenty-two dollars and fifty cents per month.

“His services proved so acceptable that he was subsequently appointed to a permanent professorship, and continued many years in the service of the society, abounding in labors and sacrifices, and in various ways striving to promote a cause which lay very near his heart.” For sixteen years he held a professorship in the institution, and in the meanwhile, when not engaged in imparting instruction to his classes, consenting to be the society’s agent for the collection of funds, or assuming the work of a contractor in rearing the needed seminary buildings. He was ready to become a servant to all, if he might thereby push forward an enterprize which he firmly believed to be of God, and not of man. Honor to his memory, for he descended to his grave toiling for the prosperity of this “school of the prophets.” His last labors were put forth in its behalf, and those who visit the grounds of the university will look, with a tearful recollection of his virtues, at the marble shaft that has been reared upon the spot where his honored dust reposes.

The labor of nearly three years had now been accomplished, and by the good hand of divine providence, it had been crowned with sufficient success to excite high hopes of future enlargement. The plan already projected for a spacious edifice, was evidence of progress, and called for corresponding measure of expansion in every direction whence the school was to derive its support. About the time that the question of location was pending, attempts were made to establish a

seminary in the western part of Vermont, which would make a draft upon the eastern section of the Empire State. Aware of this project, then in its inception, the patrons of Hamilton Seminary deemed it desirable to effect a coalition between the two enterprizes, believing that such a coalition would promote the interests of Zion. A correspondence was opened between the two societies, and measures were inaugurated that led to the abandonment of a plan for a new and distinct school in Vermont. To bring about this union Mr. Kendrick was sent to visit the president of the society in Vermont, and several members of the board. His advances were met by the authors of the Vermont enterprize with a spirit of corresponding liberality and paramount regard to the general interests of the cause. In his cousin and early friend, Rev. Clark Kendrick, especially, one of the leading Vermont ministers, and one of the originators of the Vermont movement, he found a cordial sympathizer, and one ready to sacrifice all local considerations for the common good. Thus, by the exercise of much discretion and sound judgment, this delicate affair was successfully accomplished, and western Vermont identified her own educational movements with those of New York.

This gave an enlarged sphere to the seminary. Its field was unobstructed to the Green Mountains on the east, and the Niagara river on the west, and its latitude on the north was determined by the natural chain of waters, Lake Ontario, and river St. Lawrence, and for its southern boundary reaching into the Keystone State.

Within these prescribed limits, were nearly five hundred Baptist churches, about three hundred of which were west of the Hudson river. But a small number of these churches had then been visited by an agent of the seminary, or had become at all familiar with the operations of the Educational Society. The limits now defined left full scope for the new seminary.

An efficient agency in promoting the aims of the institution

was secured by the influence of such men as the Rev. Messrs. Joel W. Clark, John Peck, Elon Galusha, Deacon Jonathan Olmsted, and the subject of this memoir. It was a measure that gave proof of their judgment, to send, not a single one at a strong point, but two, and even three, to effect the object proposed. If the suggestion was borrowed from scripture, it was certainly none the less valuable on this account. In illustration of this, we refer to the visit, recorded in the society's Third Annual Report, of that triad of worthies, Kendrick, Galusha, and Olmsted, to the city of Albany, and observe their success, while the object for which they pleaded was as yet but obscure and slightly known. Names adorn that subscription list, which it is even now edifying to review. There among others of less note, are registered the names of His Excellency, Gov. De Witt Clinton, of Lieut. Gov. Taylor, and of Chancellor Kent.

In a tour of fifty days, made during this year, (1820), Mr. Kendrick secured to the society, by his individual labors, subscriptions to the amount of five hundred and one dollars and fifty cents, besides two hundred and ninety-five dollars and fifty cents, obtained in Albany with the co-operation of his colleagues. Up to the close of the third fiscal year, ending June 7th, 1820, about eleven thousand five hundred dollars had been raised in donations and subscriptions, chiefly through the agency of the men whose names we have mentioned, but also with the aid of others whose record is in the earthly and heavenly Zion.

During the first year after the organization of the seminary, but a single teacher was employed. The operations of the second year were conducted with the most rigid economy. Board was obtained at the low rate of a dollar per week, including lodging and washing, and of this fund but one-sixth was to be paid in cash, the remainder in produce, wheat being reckoned at seventy-five cents per bushel. This gave rise to many subscriptions in produce, and probably drew many to the support of the institution who otherwise would not have

rendered it aid, or have become particularly interested in the cause.

The school for the first year was divided into three classes, the first of which were completing their preparatory study, and ready at the close of the year to enter upon the study of theology.

In the fall of the same year, Mr. Kendrick was employed to lecture on Moral Philosophy and Theology three times a week ; thus began his connection with the department of instruction. For his services during the year (which were confined to the senior class,) he received the sum of forty-three dollars. At the expiration of the second year of the institution, its friends were permitted to witness the graduation of the first class, consisting of Jonathan Wade, Eugenio Kincaid, John G. Stearns, Jason Corwin, and Van Rensselaer Wall, all of whom still live to labor in the cause of their Master, and two of whom have long been known as efficient missionaries in Burmah.

Their graduation was of course the occasion upon which the seminary held its first anniversary. Its friends might well congratulate themselves upon an event so auspicious, and upon having achieved something worthy of their endeavors.

The society had now assisted twenty-nine young men who had been approved and licensed by the churches ; some of this number had remained but a short time in the institution, a part had gone through with the prescribed course, and a part had yet to accomplish their plans of study. The brief period that had elapsed since the school began its work, had afforded but little opportunity to advertise the friends of the denomination of the practical character, and active fruits of the enterprise. At the fourth triennial session of the Baptist General Convention, held in Washington, in 1823, we find it noted in the minutes of that body, that "Brother Galusha gave a gratifying account of the Theological Seminary at Hamilton, New York. Brother Bolles gave a short, but pleasing account of the college at Waterville, Maine. After which, the convention

expressed their extreme pleasure in hearing of the success of these institutions, and hoped they might be eminently useful in the cause of religion and science."

Another, and more effective method of apprizing the public of the existence of this school, and of its legitimate benefits, was through the agency of its students. These were sent out to supply vacant pulpits, sometimes for a single Lord's Day, and again for several weeks together; besides, the vacations were occupied, more or less, in this kind of labor. This gave an opportunity for the people to make the acquaintance of the young men engaged in the seminary, and they would not fail through them to learn the object proposed by its projectors and friends. It is no exaggeration to say, that in the Christian character and pulpit exercises of these students, there was generally created a strong and decided impression, both in their favor, and in favor of the school which they represented. There were not a few instances in which revivals of religion commenced under the labors of these candidates for the ministry, and in the converts to righteousness there were sure to be found warm friends of ministerial education. Through such instrumentalities the churches were gradually constrained to lay aside their long-cherished prejudices, and became zealous in their support of this theological school; and churches, in want of pastors, naturally began to look to it as a means of supplying their necessities. Thus the institution and cause to which it was consecrated, grew in favor, less by the formal advocacy of their claims through the pulpit and the press, than by the practical demonstration which they furnished of the utility to the preacher of systematic study.

When it was shown, beyond the shadow of a doubt, that a man called of God to the functions of the sacred office, was rendered far more efficient by thorough mental training and scholastic discipline, it was no longer problematical whether concerted measures to perfect this culture were entitled to support. It was no longer a matter of doubtful experiment;

it commended itself to every friend of Zion, and every co-worker in the cause of universal evangelism.

The prosperous condition of the seminary at its second anniversary, the vigor and efficiency of the labors of Mr. Kendrick and his associates on its behalf, will be seen by a few simple statements. Eight students were graduated at this time. The scheme, printed for the occasion in Van Sice's best style, is of antique character, and has names from the senior and middle classes that have since adorned various posts of usefulness in our beloved Zion. Seventeen orations are in the programme, followed by an address to the class from Prof. Kendrick. The liberal sheet on which it is printed possesses no slight historic interest. A copy of anniversary scheme of thirty years ago, is no uninteresting relic of the past. It guides us to the head springs of influence which have since sent forth living streams of healing power. As a single copy of a newspaper, tells at a glance its own story of the age in which it was issued, so here, the anniversary sheet of the institution is an index of its condition.

The organization of the institution now also received a degree of completeness and permanence which it had hitherto lacked. The instructors hitherto temporarily employed, were, after full experience of their competence, confirmed in their appointments ; and Rev. Daniel Hascall was then formally elected Professor of the Latin and Greek Languages, and Mr. Kendrick of Christian Theology, each with a salary of \$400 per annum.

This anniversary was also an eventful one, from the fact that the straitened quarters of the school, in the third story of the academy, were to be exchanged for the new stone edifice then completed. This structure, thirty-six by sixty-four feet, and three stories high, offered eligible accommodations, much in advance of the former building. This edifice, complete in its arrangements, greeted the eyes of visitors six months earlier than was specified in the contract, much to the credit of the people of Hamilton. The committee appointed to

estimate the building and board, and to decide upon the fulfillment of the contract, consisting of Rev. Alfred Bennett, brethren Charles Randall, and Seneca B. Burchard, reported a fulfillment of the contract, with a little over thirty dollars in favor of the covenanters.

The investment of over five thousand dollars in a building, consisting of rooms for students, and suitable apartments for recitations, and rhetorical purposes, required a new draft upon the liberality of friends for the means of furnishing it. To meet this necessity, an appeal was made to the benevolence of ladies, who were encouraged by the general agent of the Education Society, and others, to form female societies for the purpose of aiding in the cause of ministerial culture. The donations that took the form of necessary articles in the furniture of the building, were highly acceptable, and of greater value than money, for such gifts stimulated many to offer small contributions with the needle, or the fruits of female industry, who would not have deemed themselves able to present money to any considerable amount. Thus they were admitted to the luxury of doing something for the good cause, and were stimulated to other and still larger gifts.

It would disparage the work of female societies if we were to mention only small donation, since among the early benefactions from this source, we must place to the credit of the "New York Female Baptist Association for Education Purposes," a temporary scholarship amounting to two hundred and ten dollars.

The Institution had now reached the sum of twenty-five hundred dollars per annum in its current expenses. To provide this amount, contributions were solicited annually from the churches, and individuals of well-known liberality were appealed to. The most competent men were selected for this collecting agency. The names of Galusha, Clark, Peck, Warren, Olmsted, Hascall, and Kendrick could never pass from memory because of their labors in this department

alone. The territory was now extending from which contributions were gathered. Vermont, as already hinted, had opened her fruitful field and given one of her most gifted sons in the person of the Rev. Clark Kendrick to be the solicitor and almoner of her bounties. This example was followed by the brethren of the metropolis, and of the state of Connecticut. The New York Baptist Theological Seminary in the City of New York, formed a coalition with the New York Baptist Education Society. The resolution passed by the board of this body, is dated March 14th, 1823, and reads thus: "*Resolved*, That it is expedient to send the seminary at Hamilton, such an annual sum as may be conveniently spared, and such students as may by this board be received."

In a report presented the following year, we find this minute expressive of the view of the society. "The Hamilton Institution combines utility and economy. The course of instruction there pursued meets our entire approbation, and in the integrity, intelligence, and evangelical zeal of its Professors, we repose the most unlimited confidence. The Institution, although but in its infancy, now contains *forty-three* theological students, of whom *thirty-eight* are beneficiaries, and for whose support, fresh and vigorous efforts must be made."

From all the information that we have been able to glean from different sources, pertaining to the operations of the Theological Seminary in the City, we do not learn that its students were at any time numerous. The report of 1822, makes mention that "the Faculty of Instruction, by a late election of the Board of Trustees, consists of

REV. JOHN STANFORD, A. M., *President and Professor of Theology* ;

REV. ARCHIBALD MACLAY, A. M., *Professor of Ecclesiastical History and Biblical Literature* ;

MR. DANIEL H. BARNES, A. M., *Professor of Languages* ;

who have already entered on the duties of their professorships."

This seminary was remembered in the munificent gifts of John Withington. In the list of his bequests to various objects, amounting in all to over forty thousand dollars, we find twelve hundred dollars given to this school.

As preeminently efficient in preparing the way for the union of these two societies, the general agent, (Rev. Joel W. Clark,) made special mention of brethren Barnes, Maclay and Colgate.

"These excellent brethren," says he, "had pursued such a course in regard to the great and good object to be accomplished, as will ever mark the worth of prudence and wisdom, and should put their praise in all the churches."

This union was one of the most auspicious events to the Hamilton Institution. The churches of the city became valuable contributors, and of their young men who were converted to Christ, those who were called to the ministry, began to seek in this school, the requisite preparation for their work. Similar encouragement was derived from the state of Connecticut.

Another favorable feature marked the history of the present year, preserving a financial stability and growth beyond the most sanguine expectation of its founders.

We refer now to scholarships, endowed with a thousand dollars each, the interest of which was sufficient to support a student, and which would of course bear the donor's name. Five of these perpetual scholarships were secured. The names of Olmsted, Monroe, and Moss were the first enrolled in this work, each individual subscribing his thousand dollars, and the other two referred to were raised by individuals uniting their means, and called the Crandall, Fox and Gregory's scholarship, and the other the Canaan and Austerlitz's scholarship.

Three days after the commencement exercises, the committee in the State of New York, appointed by the Baptist

Board of Foreign Missions in the United States, to examine candidates for missionary service among the heathen, were convened in Hamilton for the pleasing task of determining upon the qualifications of the first beneficiary of the Education Society, Mr. Jonathan Wade, and his wife, Mrs. Deborah Wade. The result of their examination was a unanimous recommendation to send them as missionaries to the empire of Burmah. The eleventh of June was appointed as the day of their formal consecration to this work. The public exercises were held in Utica. It was a memorable day to those godly men who bore part in the solemn and appropriate services. It was offering up the first fruits of their favorite enterprise to the heathen world; thus pledging their "school of the prophets" to the missionary cause, as well as to ministerial culture. This devotement of the first-born of this institution to heathen lands proved an earnest of after gifts. Many have since followed the example of Mr. Wade, and what is more, the example of the Great Missionary from heaven to earth.

The services on this occasion consisted of a sermon by Mr. Kendrick, founded upon 2 Tim. 2: 10—"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." Rev. Alfred Bennett, of Homer, offered the consecrating prayer. Rev. Daniel Hascall gave the charge; and Rev. Joel W. Clark presented the hand of fellowship. Rev. John Peck delivered some appropriate remarks to Mrs. Wade; and Rev. Elon Galusha tendered her the hand of Christian fellowship; and the concluding prayer was offered by Rev. E. F. Willey. It is said, "The services were solemn, affecting, and deeply interesting to all who attended. It was a season that can never be forgotten by many who were present."

CHAPTER XIV.

FROM 1824—1827 INCLUSIVE.

Death of prominent Members of the Board—Death of Mrs. Kendrick—
 Current Expenses—Provision for the same—Scholarships—Legacies
 —Providential Aid—Enlargement—Donation of Deacon Payne—
 Incident—Site of University Buildings—Tours of Dr. Kendrick—
 Increase of Teachers—Change of Vacations—Completion and Open-
 ing of New Edifice.

As the life and labors of Dr. Kendrick were now thoroughly identified with the Seminary, its history will, to a great extent, be a record of his own biography. Being a member of the Faculty, and one of the Executive Committee, and Corresponding Secretary, he must of necessity be versed in all the details of business connected with the Education Society, and the internal management of the school. No new plan could be projected but it must come before his mind prior to its adoption by the Board; and every item of interest that pertained to the welfare of the institution was at once brought to his knowledge, and often he was the chief and only channel of communication with the Board.

In the Seventh Annual Report, which covers a part of the period indicated by the heading of this chapter, there is a notice of the decease of two members of the Board, whose removal was felt as a severe loss. One was the Rev. Clark Kendrick, of Poultney, Vt., the acting President of the Board, and the superintending agent of the cause of ministerial education in his own state. This fellow-laborer of the subject of this memoir, converted about the same time, and being a kinsman of his also, was closely identified with him in the promotion of the general cause of ministerial education. No one, probably, exerted a greater influence

upon the people of his own state in bringing about the coalition of the Educational Society of Vermont with that of New York, to which allusion has been made; and after the union was perfected, and the project of a state institution abandoned, he was particularly active and efficient in raising funds for the Hamilton school, and directing young men called to the ministry to seek its privileges. For many years the Green Mountain State furnished a good proportion of students, and was liberal in her benefactions to the school. In this supply of men and means the influence of the Rev. Clark Kendrick was marked and decisive. His eloquence was often employed to advance the general interests of the Education Society, and his removal in the year 1824 was no common loss to this branch of Christian enterprise, as well as to Zion at large.

The other member of the board to whom we refer was the Rev. Obed. Warren, intimately known to the brother whose decease we have just noticed. For his tried excellence and true-hearted devotion to every good work he deserves to be had in lasting remembrance. In different offices he was found faithful and efficient, and was very useful to the seminary as an agent in collecting funds. The decease of these brethren removed two reliable pillars from the institution.

Mr. Kendrick was called to present funeral discourses of both these ministers, extracts from which have appeared; of the former, in the *American Baptist Magazine* of July, 1824, and of the latter in the biographical sketches of the *History of the New York Baptist Convention*.

Another event must here be recorded, affecting more intimately the domestic circle of Mr. Kendrick. In the fall of 1824, he experienced a heavy family affliction in death of his wife. It occurred on the eighth of November, its immediate cause was consumption. The disease had fastened upon her naturally frail constitution, and rapidly developed itself in the last few months of her life. Her death was a triumph of Christian faith, and left another bright attestation to the mourning husband of that Scripture sentiment—"Precious

in the sight of the Lord is the death of the saints." Thus alike in his own family, and in the circle of Christian ministers intimately associated with him in building up the seminary, was he chastened of the Lord.

The current expenses of the school for the period now under review, ranged from about three thousand three hundred to over four thousand four hundred dollars. The collection of funds to this amount from year to year, demanded unremitting vigilance. Being purely a religious enterprise, it required not only financial ability in the managers, but strong faith in God, and earnest piety to follow out the measures projected. Recourse to annual solicitations often in small sums, imposed the necessity of agency work. This was often devolved upon the faculty of instruction, when other instrumentalities failed. The collection of these small offerings was subject to a heavy percentage, but an advantage was secured in the wider interest thus awakened in the institution.

The projectors of the school, now began to receive more substantial tokens of favor in permanent scholarships of one thousand dollars each, the interest of which was sufficient to maintain a student from year to year.

Besides these, temporary scholarships were constituted by the payment of seventy dollars annually, for a term of three years. About seventeen of these were procured in the City of New York, with the hope that they would be renewed at the close of the period. In securing these generous contributions, the general agent, Rev. J. W. Clark, was assisted by Mr. Kendrick. The very favorable reception of the cause in that quarter, awakened lively gratitude, and prompted glowing language in the report offered to the board. To add to the gratification of the managers of the Seminary, a loan was made from the society in Connecticut to the society of New York State of six hundred dollars, and personal loans were made of two hundred and fifty dollars, besides, subscriptions of over thirteen hundred dollars, and a bequest of

one thousand dollars. Another source of encouragement was offered in the form of legacies, pledged to the institution. The very seasonable donations to the institution, served often to encourage its friends, especially those to whom the responsibility of its guidance and control was committed. To be in pressing need and yet know not whence supplies would be obtained, was calculated to make the managers look with hopeful eyes towards every avenue through which aid might possible flow. To be surprised with help from an unexpected quarter was greeted as a manifest token of divine favor. Occasions there were of this kind in this term of four years. Near the commencement of the seminary year, 1825, the treasury was empty. From a distant city upon the Atlantic coast, brethren Nathaniel R. Cobb and J. P. Jones forwarded each a hundred dollars. It was a godsend. Since the name of the former has become familiar as a household word among the friends of benevolent enterprises, it may not be amiss to say that he was first introduced to the general agent in New York, by Dr. Sharp, and made a tender of fifty dollars for his first donation, as the cause was well endorsed by the Boston minister; and the gift had several worthy successors.

The numerous tokens of approbation from abroad, and the substantial evidence of support in the shape of "material aid," left no room to doubt that the enterprise of ministerial education as begun in Hamilton, must advance. The increasing membership of the school called for accommodations upon a larger scale. Impressed with these convictions the board in August 17th, 1825, authorized the executive committee to erect another building of much ampler dimensions to accommodate the students, provided they could do it without interfering with the funds already obtained. This measure was further justified by the promise of aid from a source unlooked for, the particular occasion of which will be subsequently noticed.

To show a little what the standing of the seminary was,

we may here give an extract from a letter of Dr. Gano, of Rhode Island, to Dr. Kendrick. It bears date June 28th, 1824, and was written soon after a visit made to Hamilton :

“The prospects of usefulness from the institution with which you are connected, in the cause of the precious Redeemer, is greatly encouraging. I have seen no seminary of the kind that appears to me so well calculated to fit young men for the work of the ministry. May Heaven smile upon it, and abundantly bless you in the work in which you are engaged.”

The project of enlargement was not suddenly conceived, nor was it hastily acted upon. Time was taken for frequent and full deliberations, both with individuals and with the sister body in the city of New York. The result was to proceed to measures for the erection of a spacious edifice. The society in the city adopted the most cordial and approving resolutions upon the subject. Despite all the care and vexation of contracting for an edifice and overseeing its construction, along with the discharge of duties of instruction, the Rev. Mr. Hascall assumed this double burden.

While these measures were maturing, a donation was made to the Education Society which deserves special notice, alike from the value of the gift itself, and the circumstances and motives of the giver. We refer to the farm of Deacon Samuel Payne, consisting of one hundred and twenty-three acres, valued at \$4000, and including the present site of the university buildings. The whole was made over to the society by a warrantee deed, allowing to the donor and his wife the use of nearly one-half of the farm during their lives.

An incident attending the settlement of the place, and the part which Mr. Payne bore in it, deserves mention here. Being one of the first to penetrate the unbroken wilderness, he is said to have taken his axe in hand, and after having struck the first blow into one of the trees of the standing forest, he bowed the suppliant knee in the solitude of the

wilderness, and prayed that there might be a Baptist church in the town. The period of his settlement was in the year 1794, and in 1796 the First Baptist Church of Hamilton was organized. It is a pleasing reminiscence now, to learn, that the chosen spot of his devotions at that time, was very near, if not the identical site now occupied by one of the university buildings. Thus the very soil was consecrated by the act of prayer, which was subsequently made over to the cause of Christ, and the overshadowing trees were converted into a natural sanctuary, and the hill then made vocal with the breathings of earnest prayer, which has since become a modern Carmel.

All who visit Hamilton, can entertain but one opinion of its beauty. The hill upon which the university buildings stand overlooks the village, and commands a charming prospect of a few miles around. The vale resembles somewhat an amphitheatre, the university hill constituting the raised platform, while the more elevated summit in the south forms the back ground of the triangular or circular range of hills.

The selection of a new site, separated from the old one by nearly a hundred rods, rendered it necessary to construct a boarding hall in connection with the new building. These outlays demanded about \$7,500. Two thousand dollars were invested by the New York Theological Society, in the form of scholarships, bearing the worthy names of Withington and Hunter, besides one thousand which they had previously advanced. Another scholarship was invested in the boarding hall edifice. This large outlay of funds called for vigorous measures to raise the requisite amount.

In the course of one year Dr. Kendrick made three tours, one in the month of June, through the counties of Cortland, Seneca and Cayuga. He, and other agents, made large collections in produce, where money could not be raised. In the month of September, 1826, he made a tour to the city, principally to obtain funds for the building. This was a highly successful one, resulting in a loan of a thousand dol-

lars, from the New York Baptist Theological Seminary, towards the building, besides other sums for the school. During the winter he took a tour through the western part of Massachusetts, and the states of Connecticut and Vermont, collecting over eleven hundred dollars. Other members of the faculty were also sent abroad upon collecting tours, and but for their perseverance in their solicitations the scheme must have failed.

During the period now sketched the faculty had been increased only by the addition of a tutor. In this capacity Beriah N. Leach was first called to serve, and afterwards Chancellor Hartshorn, both brethren that had shared the benefits of the school with credit to themselves and honor to their instructors.

The seminary graduated at the rate of eleven per year, and was receiving accessions at the rate of twenty. Thus its membership was increasing year by year. No marked change was perceptible in the course of study, save that it was gradually gaining in symmetry and in completeness. An important change was effected in the vacations of the school. From the first opening of the seminary in May, 1820 to 1826, the annual vacations amounted to eight weeks, but then they were extended to fourteen, of which twelve were to occur in the winter, beginning with the first of December. This was done to facilitate the objects of the institution. Beneficiaries could devote three months to school teaching and preaching among the destitute churches. They could thus assist themselves in clothing, and were expected to bring the sum of twenty dollars each into the general treasury.

The crowning event in the period which we have now hastily surveyed was the completion of the new edifice, which had been undertaken with so much anxiety, and carried forward under auspicious tokens of divine providence. Before this consummation was reached, and while the friends were struggling in the endeavor, Dr. Cone, of New York, than

whom a heartier supporter was rarely found, gave vent to his anxiety in the following strain :—

“The enlargement of your premises is an important matter. Your troubles will be multiplied; your responsibilities increased, and much ampler means of future support must be provided than have heretofore been found necessary. And will the doctrinal correctness of the institution be thereby secured, and its evangelical usefulness enhanced? This, to say the most, is but problematical. Under existing circumstances I feel deeply interested for Hamilton Theological Seminary, but should *other* circumstances arise *that* feeling would be gone entirely, and I might be left to regret the efforts used to enlarge and render permanent an establishment calculated to do rather harm than good.

“I leave this subject, however, for the present. We may, not long hence, have an opportunity of talking it over more at large, and the superior advantages of large theological institutions over smaller ones, may hereafter appear to a mind which is at this time too obtuse to perceive them.”

In the face of misgivings with some, the work advanced, and the tenth annual meeting of the Education Society witnessed the completion of the new edifice, (now known as the Western).

Accompanying the report of that year, is a notice to this effect :

“On Tuesday preceding the annual meeting, the new seminary was opened by an appropriate sermon from Rev. Stephen Gano, of Providence, R. I., from Isa. 29 : 11, 12, ‘And the vision of all is become to you as the words of a book that is sealed, which men deliver unto one that is learned, saying, read this, I pray thee; and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, read this I pray thee: and he saith I am not learned.’

“The meeting was held in the chapel, containing a part of the third and fourth stories of the building. The assembly was large, and deeply interested by the discourse; and an

address from Professor Hascall, embracing a view of the providence of God which had conducted the institution to its present elevation ; after which a collection was taken of one hundred and eleven dollars.

“ The annual meeting of the association of the alumni and friends, was held in the afternoon of the same day, when a number of able and interesting addresses were made to the meeting. The day was closed by an exhibition of the middle class.

“ The day following was set apart to the public performances of the senior class, together with three from the middle class. As far as Christians could judge, there appeared an unction from the Holy One, which rendered the whole transactions interesting ; and many could say, it is good to be here.”

The executive committee gave utterance to the sentiment which was generally and widely adopted by the friends of ministerial education, in the following lines, which concluded their report in June, 1827 :

“ The increasing favor of this institution, in the eyes of God's people, manifested by their prayers and liberalities, and the progress with which it has been built up under his providence, are regarded as a proof of divine approbation, and a presage of its future usefulness to the cause of Christ.”

CHAPTER XV.

FROM 1828—1833 INCLUSIVE.

Occupancy of New Edifice--Gradual Changes--Additional Teachers--
 Course of Study Extended--Preparatory Department--Another Pro-
 fessor--Change and Reduction of Vacations--Beneficiaries--Manual
 Labor--Current Expenses--Salaries--Raising Funds--Providential
 Relief.

THE last chapter conducted us through an important stage in the history of the seminary. Its more eligible site and commodious structure, gave unmistakable signs of prosperity. There was now provision for nearly one hundred students. To this structure of liberal dimensions, the school was now removed, consisting of about eighty students, of whom forty were beneficiaries. Such was now the growing prosperity of the seminary, as marked by the increase of its students, that it required, at the end of six years, another enlargement of its means of accommodation. The least number entered during any one of the six years, was nineteen, and the highest forty-nine.

In the large accessions from year to year, new demands were made upon the managers to meet the exigences that were arising in the transition period of the school. The wants of candidates for admission, were materially different. Some were advanced to such a period of maturity both of years and of practical experience, as not to justify their connection with the institution for more than two or three years, while there were others, younger in age, or less experience, whose term of pupilage might profitably be extended to six years, and more. With the influx of students whose ages, capacities, circumstances and wants, were various, arose the question of establishing a preparatory school as an auxiliary

to the institution, but to which pious young men of any religious denomination, might be admitted, and for which a formal approval or action of the church, should not be demanded. The matter, however, being submitted to the board of the Education Society of New York city, was regarded by them as a hazardous experiment, and the plan was accordingly abandoned.

It was with a jealous eye, that every change was scrutinized, that would seem to abridge the privileges of those for whom the seminary was especially founded. The spirit of conservation was a dominant one in the deliberations and decisions of the board of trustees. There were changes, however, which they were compelled to make. For the most part, they were gradually made, and experience very soon justified their adoption.

During the first year after entering the new building, the school was in a measure organized, and additional studies provided for those who wished to pursue a more extended classical and biblical course.

This called for more help in instruction. Up to this time, two professors and a tutor had sufficed. The list was now increased by the election of Mr. Seth S. Whitman, who entered upon the duties of his office about the first of March, 1828. In the following year it was necessary to add another professor, and to make a new arrangement in the duties assigned to the several teachers. The departments of instruction were thus distributed: to Prof. Hascall was assigned Natural Philosophy and Sacred Rhetoric; to Dr. Kendrick, Systematic and Pastoral Theology, and Moral Philosophy; to Prof. Whitman, Hebrew and Biblical Criticism; and to the newly elected Professor, Barnas Sears, the Chair of Languages.

The last named professorship was first tendered to the Rev. Daniel H. Barnes, of New York City, an eminent scholar and a highly successful teacher of youth. He visited Hamilton, and spent a few days at the institution, and consulted

freely with the executive committee upon the state and prospects of the school. Sudden death prevented his acceptance of the appointment. On the public road, in attempting to escape from the stage coach, from which the driver had been thrown, he fell and injured his head so as to cause almost immediate death. Thus one of whom high hopes had been cherished, and who had many years before been selected for the same chair in New York Theological Seminary, was unexpectedly removed.

At the same time with the accession of Prof. Sears, the classical department was extended so that the whole course in 1829 embraced four years. The theological department, however, was equally open to those whose age and circumstances prohibited their taking anything more than a short English course.

In 1831 a preparatory department was organized, and Mr. Asahel C. Kendrick (son of Rev. Clark Kendrick, of Vermont,) was employed as teacher for one year. At the expiration of this term he was unanimously elected to a professorship of languages, and became a permanent teacher. With this new addition to the course of study, the whole period embraced six years. The candidates for admission were still confined to those whom the churches recommended as possessing gifts and graces which indicated their call to the work of the ministry.

The board were still impressed with the conviction that they had not made ample provision for instruction. There was yet a call for a mathematical chair. To reap the benefits of a higher mathematical course, five of the students, among those of the first promise, had left to avail themselves of a regular collegiate system, and the year after, ten made up their minds to follow their example. This matter assumed so grave a character, that a special committee was appointed to investigate thoroughly the internal state of the institution. They met in March, 1832, and were unanimous in their opinion, that in view of the amount of labor performed by the pro-

fessors, and the rapid increase of students, another professor was greatly needed. The board could no longer hesitate to meet the demand, and Rev. Joel S. Bacon, President of Georgetown College, was called to the Professorship of Mathematics and Natural Philosophy.

With the changes now indicated, others became necessary as the fruit of experience.

After about six years' trial of the long vacation of twelve weeks in the winter, the executive committee were fully convinced that it was not the best arrangement. While it facilitated measures for defraying the expenses of students, it retarded their progress in study, by depriving them of the best portion of the year for study, and giving them no relaxation from study when they most required it, in the heat of summer. This sacrifice of time, on the part of a hundred young men, eager to enter the harvest fields, could not be regarded with indifference; besides, the list of beneficiaries was relatively reduced from what it was in the incipient stages of the school. The committee accordingly reduced the time given to vacations from fourteen weeks to ten, making the longest vacation, of six weeks, to commence on the third Monday in August.

This arrangement being made, the board no longer insisted upon the payment of twenty dollars annually on the part of each beneficiary, toward his expenses. Mature convictions determined the board to adopt the same plan which the Northern Baptist, and the American Education Societies had done, viz.: not to furnish gratuitous aid to indigent young men, but to make the annual appropriation a loan, subject to no interest until they left the institution.

This regulation did not affect those who were beneficiaries of scholarships, or of auxiliary societies. There was a discretionary power also with the executive, to relinquish all claims on those who became permanent missionaries, and to cancel wholly or in part, the obligations of others who

remained indigent in their circumstances, and were unable to repay the sums advanced.

The students, meantime, were encouraged to devote some attention to manual labor, as a matter both of health and economy. A society for the systematic performance of manual labor was organized, called with reference to its object, the Philoponian Society. Although the fruits of this labor peculiarly, were small, yet for the physical as well as mental benefits derived from it, the board earnestly recommended its continuance. Indeed, in compliance with a unanimous petition originating with the students, the board required manual labor of all the members of the institution, except in cases of inability, or for other reasons which might apply more especially to those who defrayed their own expenses.

To render the adoption of this measure practicable, it became necessary to introduce mechanical branches of industry, so that no interruptions should take place from change of weather and seasons. In the spring of 1832, a workshop was fitted up and furnished with the requisite stock, and tools, for the manufacture of window-sash. Providentially one of their number, well acquainted with the business, was ready to superintend the factory, in order thus to meet the expenses of his education.

The current expenses of the school were increased in this term of six years, so that in the closing one 1833, they reached the sum of seven thousand five hundred and seven dollars and thirty-six cents. The membership of the seminary had increased, and in place of two professors and one tutor, the faculty now consisted of six permanent professors, and the sum originally fixed upon for their support, was no longer adequate to their wants. Up to the year 1830, no one of the faculty received more than four hundred dollars per year, as his stated salary; but at this time their salaries were increased to five hundred dollars, per year. The board of students, including lodging and washing, was furnished at one dollar per week, so that the whole expense for board and

tuition, reached but the moderate sum of fifty-four dollars, per year. Thus the financial affairs of the school, were conducted with the most rigid economy.

To provide the means for current expenses, the chief dependence was upon agencies. In the failure of the board to obtain the services of one who could give his undivided energies to the collection of funds, the professors were chosen and sent among the churches for this object. To avoid as far as possible a conflict of duties, the seasons of vacation were devoted to this work. Local agents were also leaned upon, to some extent, and here and there a layman was drafted out for a single tour of a few weeks. Special dependence, however, was still placed upon Dr. Kendrick, for the raising of funds. During each year of this period, it devolved upon him to go abroad for the purpose of soliciting aid. Each tour occupying sometimes nearly three months. In one of these, commenced on the fifth of January, 1829, embracing two months, he visited the counties of Dutchess, Berkshire, Bennington, Rutland, and Addison, on the west of the Green Mountains, and crossed Lake Champlain, into Clinton county, and went as far north as Plattsburgh. In the following year he made a tour occupying eleven weeks in which he visited New York City, the counties of Dutchess, Rensselaer, Saratoga, and Washington, besides meeting some unfinished business in the counties of Rutland, and Addison, in the State of Vermont. One plan which he adopted upon this solicitation tour, was to obtain an annual subscription, to be continued for five years, and where it was convenient receive the first installment, leaving the original subscription, in every place, with an efficient agent, to collect and forward to the treasurer, as it should become due. This plan looked to the desirableness of dispensing with annual agency work.

In the following year Mr. Kendrick's visit to New York City, resulted in obtaining three scholarships of one thousand dollars each, besides subscriptions to cancel a loan with

interest, amounting to nine hundred and eighty-nine dollars and twelve cents, and subscriptions for present use, amounting to five hundred and thirteen dollars. The year succeeding this, he made three tours, and was highly favored in his mission.

The state of Connecticut, from local considerations withdrew her support in 1829, still cherishing friendly dispositions. Vermont still continued her patronage of students and "material aid."

In conducting the finances of this school, there were numerous occasions to witness unexpected relief, when its managers were oppressed with indebtedness. In 1830, there was opportunity to mark a striking providence of this character. Reliance was made upon a pledge of five hundred dollars, from the sister society in New York City. It was greatly needed, and Prof. Sears was appointed special agent to visit the board in New York, and obtain the money, but the time for raising it was so unpropitious that it was judged expedient to postpone its collection until six months later. Just then a door of relief was opened in the following manner. The Hon. Heman Lincoln of Boston in his negotiations with the Secretary of War, succeeded in procuring arrears from the general government of the United States, due the Education Society, amounting to six hundred and twenty-seven dollars and fifty cents. This indebtedness was incurred for the education of seven Indian youth, from the Carey Station, Michigan, who entered the institution in 1826, for the term of four years, three of whom left before the term expired, and four remained, a part of the year after. The patronage obtained from the United States government, required considerable correspondence to be conducted by Mr. Kendrick, as the organ of the Education Society; and amid the fluctuations and delays incident to affairs of this nature, would not probably have been secured at all, but for the able and persevering efforts of the men to whom the business was intrusted.

CHAPTER XVI.

FROM 1828—1833 INCLUSIVE.

Influence of Revivals in the Seminary—In 1828—In 1830–31, Embraced in a letter of Rev. S. B. Page—Third Marriage of Dr. Kendrick.

IN this period we must not omit to notice the influence of revivals of religion in promoting the prosperity of the seminary, and giving it favor in the eyes of the people. During the winter of 1828, several of the students were highly favored where they preached, with the special influences of the Divine Spirit upon the Churches. The seasons of more marked interest in the seminary, and through its agency in sections near and remote from it, were still later in this term of six years.

The writer acknowledges his indebtedness to the Rev. S. B. Page, for the following sketch which embraces a valuable and instructive history both for ministers and churches.

“During the summer and fall term of 1830, the state of religious interest was very low in the institution, and also in the churches generally throughout the state. Many churches had been severely rent by the agitation and consequent excitement upon the subject of “speculative Free Masonry.” The ways of Zion mourned; the Spirit of God was grieved and appeared to have withdrawn from the churches. There were doubtless some in all the churches, whose steady piety and zeal manifested themselves at all times, who sighed over this sad condition.

“It was during this period of declension, that a dark cloud came over the institution that threatened for a time the most disastrous results. The senior class in the theological department was unusually large, and embraced a more than

ordinary amount of talent and scholarship. They were engaged in the investigation of questions in systematic theology under Dr Kendrick. When they came to the subject of the divinity of Christ, they resolved to make thorough work of it, and endeavor if possible, to understand it and have it clearly settled if possible upon a reasonable basis, so that in publicly presenting the doctrine, they might be able to divest it, at least of some of its obscurities, and remove some of the formidable difficulties in which they fancied it was involved. The impression made upon the junior members of the school was, that they had determined to outstrip their predecessors in study, in this department of theology, and that they would not relinquish their investigations, until they had fathomed this mystery of godliness. They gave the full strength of their minds to the examination of the subject together, for days, availed themselves of all the helps within their reach, and being confident of success, they addressed themselves to the work with no common zeal, with almost irrepressible energy.

“One week” passed away without attaining the wished for result; their minds were still befogged; another anxious week they toiled, and thought they descried a few faint gleams of light, but before the expiration of the third week the startling announcement was made, ‘that they had discovered that the Lord Jesus Christ was not a divine personage, that though evidently superior to man, he was still less than God.’ The whole school was petrified with astonishment at this report. A clap of thunder in a cloudless sky, or an earthquake in a serene and sunny day, could not have produced a more alarming shock. Students might be seen in larger and smaller groups upon the seminary grounds, expressing their unfeigned surprise and profound grief at the result of that prolonged investigation, which it was hoped would disrobe the subject of its bewildering mysteries. But alas! they met with a failure. A majority of the class, it was rumored, had called in question the divinity of Christ,

and embraced the new view of his inferiority to the Father, with great confidence that it could be vindicated and maintained.

“ Their good and faithful instructor was overwhelmed with inexpressible grief and agony of spirit. He endeavored at once to convince them of their egregious error. For days together, scarcely any other topic was considered, for this was the engrossing theme of conversation both with officers and students. The faculty, apprehensive that these novel and dangerous views would be disastrous to the cause of religion, and fearing that they would spread like leaven in the minds of the students, took up the subject, and lectured in course, on successive evenings, to the whole body of the school. As the class infected with these views was under the immediate instruction of Dr. Kendrick, he gave the *first* lecture in the series. It was an able and thorough discussion of the doctrine of Christ’s divinity, and delivered in the doctor’s most solemn and impressive manner. His treatment of the subject was satisfactory to all, except those who had diverged from the line of truth, and plunged rashly into the regions of error.

“ Professor Hascall followed in a clear, scriptural view of the doctrine. Then Professor Whitman unfolded the subject, and enforced his arguments in support of the evangelical view, with a soul full of emotion, and with eyes suffused with tears. Last in order came Professor Sears, then the youngest member of the faculty, but possessing rare qualifications for the task which he then performed. His masterly discussion of the theme, gave an earnest of his future eminence as a profound scholar, a writer of excellent taste, and an eloquent speaker. I here recall one of his many thrilling expressions in this memorable discourse. ‘He who denies the divinity of Christ, will find no place to pause in his progress of error, till he reaches the chilling atmosphere in the polar regions of a dark and cheerless infidelity.’

“ These lectures served a valuable purpose, as an antidote

against the further inroads of this heresy upon the great body of the students. Their influence was fortifying and conservative to all save those who had wandered from the beaten path of scriptural doctrine. With this number the discourses seemed powerless. The faculty then sent for the Rev. N. N. Whiting, of Vernon, who had a fair reputation as a biblical scholar, to argue the subject, and, if possible, convince the members of the class of their alarming error. Accordingly he came, and held an interview with the brethren. He held a protracted session with them, in which he prayed with them, conversed freely, and brought to the task the ability which long years of close investigation had imparted to him, besides his native strength, which was great. But his reasoning failed to convince them. The evening passed away, but their discussions were not terminated; these were continued through the watches of the night, and when the morning dawned the siege of labor had not ended. They were still together, holding conflicting views upon this cardinal doctrine of the gospel.

“On retiring from this prolonged interview with the class, the Rev Mr. Whiting was interrogated as to the result of his effort. It was a question full of anxiety, ‘What success?’ ‘None at all,’ was the reply, ‘and unless God convinces them of their error, all human effort will be in vain.’

“When Dr. Kendrick met the class on that day, and ascertained that they were in the condition of a ship that through the force of wind, wave, and darkness, had been stranded, he hoped that by a cessation of further efforts, a propitious tide of heavenly influence might rise, and bear them once more into the broad ocean of infinite truth, where their freighted hopes could not be wrecked on perilous shoals. Accordingly he advised them to suspend all investigation and discussion of the mooted subject for the space of three weeks. To this, all consented, and proceeded to consider other topics in the theological course. Never could an advice have been more timely, and we cannot doubt but the human teacher, here sought the wisdom of the Heavenly Teacher, and obtained what

he sought. For, within that brief period, a work of grace commenced, which, if not without a parallel in modern revivals, has seldom had its equal in this country. The work originated in the following manner.

“An organization known as the students’ association, existed in the seminary, and held its meetings from time to time for the purpose of transacting business. It embraced the entire membership of the school, and had the requisite officers for the dispatch of business, who were chosen annually. At the annual meeting held about the time in which the incidents above related occurred, and nearly four weeks before the close of the term, Mr. J. L. Moore was elected president of this association. He was at that time an esteemed member of the theological class, whose errant views had created so great a sensation.

“In accepting the appointment, Mr. Moore offered a few remarks on the duties of the office, and then proceeded to make some reflections on the low state of religious feeling in the institution. As he progressed in his remarks, he became much affected, and wept. It was soon apparent that others sympathized with him in his feelings. Several followed, making confession of their backslidden state, and expressed a desire to seek the Lord anew. At the hour of nine, it was resolved to adjourn, and invite all who were so disposed, to meet after an interval of half an hour, for social prayer and conference. A very large number assembled. The spirit of God was manifestly there in power. Those who were present, can never forget that memorable night. Confession, supplication, and weeping characterized that meeting, which was continued till three o’clock the next morning, when an adjournment was made to half-past seven in the morning. From this time until the close of the term, meetings were held morning after morning. So deep and general was the feeling, that for several days the recitation room was almost deserted, and in some instances recitations were discontinued. Much time was spent in serious self-examination and prayer. Stu-

dents might be seen at all hours of the day and evening, walking to and fro, engrossed in religious conversation, and often retiring to the sequestered groves near by, for serious meditation and prayer. The levity which had been indulged and fostered for months before, was discountenanced, and no place was found for it. The change was so marked and obvious, that no one could fail to notice it.

“Simultaneously with the commencement of the revival among the students, it was ascertained that unconverted persons in the vicinity of the seminary were awakened and under deep conviction for sin. Some were so powerfully wrought upon by the Holy Spirit, that on that signal night of special interest, in which many were constrained to continue in supplication until past midnight, they sent for persons in the seminary to come and pray with them, and in a few days all connected with the family keeping the boarding house for the accommodation of the students, embracing four or five in number, became hopefully pious. The work spread through the village and town, and in less than four weeks there were forty or fifty cases of conversion. Professor Sears, who at that time was officiating as pastor of the Baptist church in the village of Hamilton, baptized about thirty, if memory serves me, within three weeks. The work extended into adjoining towns, and through the state generally. At the close of the fall term, the students were widely dispersed, seeking employment, either in teaching school or in supplying destitute churches, during the long winter vacation of twelve weeks that then ensued. Wherever they went they were ambassadors for Christ, and the messengers of glad tidings; for they went forth with warm hearts, and a passion to be instrumental of great good to souls, and of winning them to the Saviour. Nor were they disappointed; for when they returned at the opening of the spring term, nearly, if not all, were permitted to report, with joy, that God had been with them and wrought by them, bearing witness to his own word in the revival of his work and in the

conversion of sinners. In several instances those who engaged in teaching school saw many of their scholars converted. One of the brethren, Abner Webb, who afterwards became a missionary to Maulmain, rejoiced over the hopeful conversion of thirty of his pupils in the lapse of about three weeks.

"It was during this revival that Mr. Kendrick was permitted to rejoice over the conversion of the son whose memoir is included in this volume. About six months before this extensive work of grace, he had the pleasure of administering the ordinance of baptism at the same time to his own eldest daughter, and the eldest daughter of the wife that now survives him.

"That period, embracing the winter of 1831 and the following year, was remarkable for many powerful and extensive revivals in this whole region of country. These refreshing seasons of gracious visitation of the Holy Spirit were more numerous at that time than they have been since, until the year 1858, which stands without a parallel.

"Before the close of the term, the appointed time for the postponement of further investigations upon the Divinity of Christ expired. The task was resumed with emotions widely different from those which possessed their minds when they suspended their inquiries. A great change had transpired in their own hearts, and one no less surprising all around them. They were encompassed by a heavenly atmosphere. The chilling winter had passed away, and the time of the singing of birds had come. The revival season had visited them, and the Holy Spirit, in the exercise of his sovereign prerogative, had taken of the things of Christ, and shown them to their wondering eyes. The all-important lesson had been engraven upon the tablet of their hearts, the one which they needed so much to learn, viz., that without Christ as an all-sufficient Saviour they could do nothing.

"The members of the class now met to renew their investigations, not with overweening confidence in themselves,

leaning upon their own understanding, as those who are wise above what is written, but with the humility and docility of children, asking counsel of the Lord, and ready to follow the plain teachings of his word. The writer vividly recalls the solemn impression made on his own mind, as they assembled in a room near him, and again entered upon their examinations after a season of united and earnest prayer. It was a scene never to be effaced from his memory.

“It demanded no elaborate arguments to convince them of their error, nor was it long before they returned to the old paths which they had followed in previous years. A few days after this happy issue of their inquiries, the students assembled in the same place where, a few weeks before, God commenced the work of revival with such power. Mr. J. L. Moore was the first to communicate to the body of students the joyful intelligence that the class had returned fully to the old landmarks of evangelical doctrine, and were entirely satisfied that the Divinity of our Saviour was the cornerstone of Christianity. To this he added the remark, ‘that he thought God had left them to try their own strength, and learn how little they could do without the aid of his Spirit. Merited blindness had fallen upon them, because they had departed from the Lord, and become remiss in the discharge of duty.’ Brethren Bailey, Chaffee, Bartlet, Newell, and others of the class, followed in the same strain of remark. It was a time of great rejoicing in the seminary. The words of the Rev. N. N. Whiting had been signally verified, ‘that unless God brought them back, no human power could avail.’ God brought them back, in his own time and way, and they have all continued steadfast and faithful, so far as we know. Of this number, some have fallen asleep in Jesus, and rest from their labors.

“Nothing of the kind has occurred since in the history of the school, and it is confidently believed that no theological institution in the land, from that day to this, has been more free from all tendencies to Socinianism, or maintained a

higher standard of piety, and been more frequently blessed with revival influences."

The period which has now been described will be remembered by many who peruse these pages, as the auspicious one in which they were brought into the fold of Christ. Under this gracious effusion of the Holy Spirit, the accessions to the churches were numerous. A large number of young men, impelled by a sense of duty, renounced their plans for a secular vocation, and entertained the purpose of engaging in the work of the sacred ministry. During the year 1832, fifty were added to the membership of the school. This great influx of students prompted the board to devise more ample means for the accommodation of the newly admitted pupils. At the anniversary of the above named year, the society passed the following resolution:

"Resolved, That the board take immediate measures to erect another stone building, one hundred feet in length, of convenient width, and four stories high."

In this chapter, in which we are permitted to record many pleasing changes affecting the welfare of Zion, we may notice another, pertaining to Dr. Kendrick's private relations. We refer to his marriage to Mrs. Mary Hascall, widow of Ralph Hascall, Esq., of Essex. He alludes to this event appropriately in a note addressed to the eldest daughter of his newly wedded wife, a few days after the consummation of this union.

"The late communications from your affectionate mother may render you more than ever desirous to hear from her again, that you may know more fully what vicissitudes of fortune are bearing her to that rest, into which your dear father has no doubt already entered. My acquaintance with her, and I have the pleasure to add, my present relation to her, render the favorite objects of her affections very desirable to me. Our matured and mutual designs were legally sanctioned by Rev. D. Hascall on the 20th inst., [November, 1828,] in the midst of a circle of friends at Pompey.

“ Although she had extended the sphere of her usefulness to a small number of children, which for four years have *been*, but *now* cease to be motherless, yet we cherish the hope that her usefulness will not on this account, be diminished towards those whom she has nourished from infancy. I have the pleasure to tender you the offer of a father's house, with assurances that it will afford your mother and myself, mutual pleasure to be favored with your company in our family circle.”

After years abundantly sustained the high hopes expressed in this epistle, as appears from successive correspondence to the close of his life, and this union was not soon ruptured by death as the former ones had been. The devoted wife and mother, continued to serve him, discharging the household duties of his home for about a score of years, and was with him to the last, closing his tranquil eyes in death, and still survives though with many infirmities of body.

CHAPTER XVII.

FROM 1834—1839.

Moneys Expended and Invested—Enlargement—Additional Teachers—New Building—Boarding Hall—Manual Labor—Annual Expenditures—Debt—Expedients to remove the same—Providential Favor—Karen Scholarships—Tour of Townshend and Bright—The Three Departments fully developed—Change of Plan in the Seminary—Dr. Kendrick's views thereon—Testimony of Mr. Edmunds—Remark of Father Bennet—Co-operation of New Jersey and Pennsylvania.

AT the close of the last period, about fifty thousand dollars had been obtained, and applied to the expenses of the school ; besides upwards of twenty thousand, laid out in a farm, factory buildings, furniture, and library. In addition to this, there were several available scholarships, and others that were expected to be available at a future day.

The chapter to which we now introduce our readers, will acquaint them with successive steps of enlargement, of great pecuniary embarrassment, and in several respects of severe trial.

Several changes occurred in the faculty of instruction. Although Professor Bacon, whose election has already been noticed, took the mathematical chair, yet it was understood that his appropriate professorship was intellectual and moral philosophy, and that the engrossing duties of this department would soon demand his whole time. In December 1833, the board made choice of Prof. George W. Eaton, of Georgetown College, Kentucky, to fill the chair of mathematics and natural philosophy, who soon after entered upon his official duties. Subsequently he was called to the professorship of ecclesiastical and civil history, which he filled for many years ; still later he was elected to the professorship of biblical theology and last of all, has become the popular pre-

sident of the university. In the year 1834, Prof. Stephen W. Taylor was called to take the charge of the preparatory department. In the following year, the professorship in Hebrew and Biblical criticism, made vacant by the resignation of Prof. Whitman, was filled by the election of Prof. T. J. Conant. The enlargement of the Academic department required an additional teacher, and the board made choice of Mr. John F. Richardson, for the term of three years, at the expiration of which, he was made professor of the Latin language and literature. The extension of the literary course so as to embrace eight years, prevented the formation of a class in theology, for two years in succession. This interval of release from official duty, suggested to Prof. Sears, the propriety of spending two years abroad, in some of the universities of Germany. With the approbation of the board, he accordingly devoted two years to study in the best schools of Germany; upon his return, he spent only about six months in the seminary, when he felt it his duty to accept the offer of the theological chair tendered him in a kindred institution, at Newton, Massachusetts. Having resigned, he left about the first of May, 1836. After various unsuccessful efforts to secure a successor, in which application was made to the Rev. William R. Williams of New York, Rev. Mr. Crawley of Halifax, Nova Scotia, and Prof. H. B. Hackett of Brown University, the choice of the board at last fell upon the Rev. John S. Maginnis, who signified his acceptance on the sixth of November, 1838, and immediately entered upon the duties of his professorship. In the year 1836, Prof. Hascall, the first teacher in the seminary, an indefatigable laborer for its prosperity, resigned his office. Another temporary change was made by the absence of Prof. A. C. Kendrick, for nearly two years, on account of illness, during which time, his duties were shared by the other professors and assistants.

With the commencement of this term of six years the board were able to point the friends to a new edifice. The success

attending this work was altogether beyond expectation. Contrary to what usually happens, the cost was nearly two thousand dollars less than was originally estimated, and it was completed in about one-half the time fixed upon for its construction. The edifice itself surpassing in its accommodations the anticipations of the board, was nearly one-third provided for in subscriptions in the village of Hamilton; three hundred and fifty dollars were subscribed by the students, and the whole expense was about six thousand dollars.

There was still another enlargement made in the summer of 1838, in providing a boarding hall upon a more extensive scale, involving an expense of three thousand dollars.

The results of manual labor from the students reached its maximum point in this year, amounting to eight hundred and seventy-four dollars and thirty-nine cents. Though considerable was done in the way of improvements upon the premises, yet the opportunities for mechanical labor were diminished, and the system began in a little time to decline very sensibly, and at the close of 1839 it occupied but a small sphere in the arrangements of the seminary.

The prosperity of the educational enterprise here may be estimated somewhat by the annual expenditures. At the close of 1833, as already noticed, these reached the sum of seven thousand five hundred and seven dollars and thirty-six cents, and in 1839 they were twenty-four thousand and twenty-four dollars and eighty-one cents, while the receipts from all sources were but eighteen thousand and eighty dollars and fifty-one cents. By a deficit, year after year, a debt was constantly accumulating, until in 1839 it had reached the sum of fourteen thousand dollars, and the entire property of the Education Society was inventoried at one hundred and twelve thousand eight hundred and sixty-five dollars and six cents.

To provide for the current expenses, and to meet the indebtedness which had annually accumulated upon the society, required great financial skill. Among the expedients which were devised we notice the following :—

The charges against the students were regulated more in accordance with actual expenses. The price of board, which had been furnished for ninety cents per week, was raised to one dollar, and the tuition in the academic department was changed from four to six dollars a quarter, and in the collegiate department from four to eight dollars a quarter. In the theological department tuition was rendered gratuitous. To enable the board to do this a plan was conceived to raise, by subscription, the sum of fifteen hundred dollars annually for seven years, to apply on the salaries of the theological professors. The whole sum to be raised was ten thousand five hundred dollars, which was to be divided into one hundred and fifty shares, of seventy dollars each, requiring ten dollars to be paid on a share annually, or five dollars semi-annually. This was opened on the 16th of February, 1835, and in that and the following year, was nearly subscribed.

About the same time an effort was made to raise a permanent fund of twenty thousand dollars, the interest only of which should be applied to meet the salaries of professors. It was proposed also to raise, by subscriptions, one thousand dollars annually, for five years, to increase the library, towards which liberal subscriptions were made, but without reaching the amount.

At the commencement of the collegiate year of 1838, in addition to the above mentioned efforts, it was proposed to raise fifty thousand dollars, to be invested as a permanent fund. The lowest subscription received for this object was fifty dollars, and it was soon brought to fourteen thousand dollars. At the close of 1839 the aggregate of permanent subscriptions amounted to forty thousand one hundred and fifty dollars.

The whole period which we now sketch was one of very great embarrassment in the financial affairs of the institution. No small part of each report was turned into an earnest and fervid appeal for pecuniary relief. Paragraph after paragraph

was shaped for this object. The board was fortunate in securing an efficient agent during this period, in the person of James Edmunds, Jr., the whole of the time, and others for a portion of the time ; still there were wants unsupplied.

There were marked instances of favor during this interval, showing that a watchful and kind providence presided over this "school of the prophets." It may not be inappropriate here to mention, that within this period the late Rev. Justus H. Vinton, a graduate of the seminary, and an honored and successful missionary to the Karens, endowed a scholarship, providing for the payment of the interest annually until he paid the principal, which was done in a few years after the pledge was given. The donor desired that this benefaction should be known as the "Karen Scholarship," and that the name of the former should not be known to the world. It was to be used for the benefit of an indigent student preparing for an eastern mission, with a specific instruction that the one selected to enjoy the fruits of this donation, should be "a young man for *present action*," assigning as a reason, "He who will not act *to-day*, will *never* act."

We may here insert also a cheering extract, all the more welcome, from the shaded pages of despondency that surround it. It occurs in the Twenty-First Report, made in 1838, as follows :

"After the semi-annual meeting of the board in December, at which time an estimate was made of what would be needed to sustain the institution through the year, two members of the board, brethren Townshend and Bright, left their business and went, at their own charges, to the cities of Albany, New York, and Brooklyn, and by special efforts obtained, in about four weeks, the sum of four thousand two hundred and eighty dollars for immediate assistance. At the same time, the hand of Providence was also made visible for relief at this crisis, by raising up another patron in the city of New York, Stephen B. Munn, Esq., who was brought into the kingdom after he was seventy years old, and who last

year made a donation of two hundred dollars to this society, now gave fifteen hundred dollars more. These sums, together with the collections made by the general agent, enabled the treasurer to meet many of the heavy and pressing demands upon the society, and at the same time to defray most of the current expenses for the first half year. In view of all this timely aid, your board had occasion to say, 'Surely, the Lord's arm is not shortened that he cannot save, nor his ear heavy that he cannot hear.' He can yet supply a host in the wilderness ; he can yet 'cause streams to break out in the desert,' and cause his people 'to suck honey out of the rock, and oil out of the flinty rock.' This fresh proof of God's care for this institution, and of the hold which it has upon the favor of his people, was like the breaking forth of light in a dark place, and as cold water to a thirsty soul. When we contrast the present views of the denomination, on the subject of educating the rising ministry, with what they were twenty years ago, and compare the offerings which are now made for this object with what were made then, we are constrained to say, 'Hitherto the Lord hath helped us : ' 'The Lord hath done great things for us, whereof we are glad.' "

There are one or two further changes which deserve notice before we close this chapter. The designation of the classes was made in the year 1834, the same as in the colleges of the land, and the season of the commencement exercises was changed from the month of June to the month of August. "In 1835 the first senior collegiate class completed its course of studies. In 1837-8, for the first time, the three departments, viz., theological, collegiate and academic, were fully developed, the complement of classes organized, the English and scientific departments harmonized with the classical, two distinct theological courses established, the one adapted to the qualifications of students for the English and scientific course, and the other to those who had completed the full six years' course of regular classical studies."

In the last year of the period under examination, a change

of policy was adopted by the board. Up to this year none had been permitted to share the benefits of the institution save those who had the ministry in view. In the judgment of the board, the time had arrived to effect a change, and their convictions were set forth in a resolution contained in their report to the society, as follows :

“Resolved, That the great object which this society is seeking to attain, will be promoted by allowing the faculty, for the time being, to receive into the collegiate department of the Hamilton Literary and Theological Institution, a limited number of young men, who have not the ministry in view.”

The number was in no case to exceed the whole number of those preparing for the ministry in the several departments of the institution.

The rights and privileges of candidates for the ministry were carefully guarded, so that in no way, could these be abridged in the least by the change.

This was a measure which Mr. Kendrick did not advocate. Indeed, he took strong and decided ground against it. His favorite and long cherished idea was that of an institution devoted exclusively to preparation for the ministry. From the reports, it will be seen that the separation of young men into a company by themselves, who were entertaining the same aims, devising similar plans, and looking to the sacred calling as their chosen vocation for life, was regarded as having a benign and sanctifying influence upon their hearts. Great stress was laid upon this, and the institution presented unequalled claims upon the ground that its students from the early stages to the completion of their course, were freed from many temptations on this account, to which the members of a college community were constantly exposed.

To render justice to the views which Mr. Kendrick entertained, we may here give place to his report, in which he dissents from the ground taken by the members of the committee associated with him.

“The subscriber being appointed on a committee to take into consideration the propriety of opening the Collegiate Department of the Hamilton Literary and Theological Institution to young men not having the ministry in view, and report to the board at their meeting in August, not being able to conform his opinion to the views of the rest of the committee on the subject has taken the liberty with deference to the judgment of his brethren, to state in a separate report some of the reasons which have weight in his own mind for thinking it would be inexpedient to make the proposed change.

“1st. The society in its organization contemplated no such provision. The exclusive object which it had in view, was the education of young men for the ministry. All the funds of the society amounting to upwards of eighty thousand dollars have been obtained upon the specified condition, that the institution was to admit none but those who were approved by the churches for the Christian ministry.

“2d. If it can be extended to other young men without jeopardizing the funds, there are other considerations, of more vital importance to its character and prosperity, to be taken into account.

“1st. It will combine young men preparing for the ministry in the same class with those, not only having different professions in view, but having no piety, nor respect for the gospel of Christ.

“Can our ordinary young men, preparing for the ministry, in the incipient state of their piety, before their religious habits are formed, become companions of prayerless and unbelieving youth, to room and study, and lodge with them for a term of years, and not be retarded in the cultivation of their Christian graces? Under special excitements, they may for a time be more guarded and watchful, and keep their mouths with a bridle, while the wicked are before them, but will this be the uniform effects of such companionship? The facts of the case speak a different language.

“The circumstances and relations of students are of a peculiar character. At this period, they are forming their manners and modes of thinking and acting, and fixing their habits for life. All this is done in a great measure by imitation. The youthful mind, with little experience, and great ardor of feeling, feels the influence of its associations more deeply than is realized at any other period of life. Will the conversation, and spirit, and example of young men in a state of sin, benefit those who have just entered upon a life of religion, with all the infirmities that belong to the unsanctified nature of a young disciple? It is presumed not.

“It must affect their religious devotions in their rooms, morning and evening—it must affect the social spirit of their classes. They are no longer of one heart and one mind, striving together for the faith of the gospel—it must affect the freedom of all their associations.

“2d. This change will render the government of the institution more difficult and burdensome. It will be liable to produce jealousies and collisions among the students; and a few unprincipled young men may occasion a great deal of discord and strife. Unless they are dealt with in mildness and patience, they will raise an evil report against the government, much pains should be taken with untoward young men to reclaim them, before they are rejected as irreclaimable. To carry out such a discipline in every case which would be liable to occur, would require much time and labor.

“3d. Some modification in the course of study on their account, would be unavoidable. They would need to spend more time in the mathematics, and less in the Hebrew than is assigned to the students of the institution now. They should not be subjected to the expense of purchasing all the Hebrew books used in our collegiate course, nor spend as much time in the study of that language, as is necessary for theological students. These are some of the evils that might naturally be expected to follow from the change imposed.

“It would be liable to impair the confidence of the churches,

in the character of the institution, and in due time to withdraw their patronage. Its character now is simple, its object is one, and easily understood. As soon as it is opened for young men having other objects in view than that of the ministry, its character is complex, and other objects are introduced, although it may be said they are subordinate to the ultimate object. If it should not be viewed in this light by the Christian community, they would regard it as another thing from its original organization.

“If the change should be made to increase the revenue of the institution, by bringing in a number of students who should pay their expenses, it would induce the churches to leave it to this source of support and they would be likely to withhold a greater amount of patronage than could be obtained from this class of students.

“The number of pious young men preparing for the ministry would be likely to be less in the collegiate department, if the proposed change should be made, as they would have less inducements to come here from other states, for their collegiate course, than they have now. While it stands out before the world in its present character, consecrated in all its departments to ministerial education, it has attractions for this class of young men, that it could not have under any other circumstances.

“The change proposed holds out the encouragement that the teachers will receive much more of their salary from tuition than they would otherwise, and this will be urged by many as a reason against raising the sum proposed, for a permanent fund.

“It has succeeded in its simple character in promoting its undivided object beyond any other theological institution known in the denomination, and drawn together a greater number of students, than is to be found of the same faith, at any other institution on the face of the earth.

“The peculiar character and object and oneness of the institution, have been regarded by its managers and patrons

as contributing in no small degree to its progress, in the extension of its influence and benefits over the denomination and over the world.

“We have much evidence of the controlling influence of Providence, in raising up and moulding and maturing this institution, and do we see anything in the indications of providence, requiring the change? Are the prospects of supporting the institution in its present form in any degree diminished from what they were at any former period? On the other hand, have we not more ground for encouragement than we have had in previous years? Are not the churches doing more now to sustain it than they have done formerly, and have we not a wider field open to us from which to secure students for the ministry than ever before? Three institutions got up in New Jersey and Pennsylvania for ministerial education, have been relinquished, and the churches in those states have turned their attention to this.

“Will it hold out the same advantages to those states, if we fill up the collegiate department with young men not preparing for the ministry?

“If the institution should be opened as proposed, and all the rooms in the public buildings should be filled up in the course of a little time; those not preparing for the ministry could not be dismissed, nor turned out of their rooms, to make way for others who are candidates for the ministry, and might apply for admission. We would not be able for years to erect another building, and to require them to room out would subject them to no inconsiderable embarrassment.

“Candidates for the ministry are yearly increasing, and few, now think of entering upon the work without an education, and if all of this class should be accommodated, who would be likely to apply from this and the neighboring states, but, few, at most, of other classes could be received; and, while the institution should pretend to provide for the public wants on this subject, it could do but a mere trifle towards it.

“The institution in its present character is of that import-

ance to the cause of God that no change should be made in it without important reasons, nor without satisfactory evidence that the legitimate tendency of the change will be to improve it.

“Can it be shown that the institution will be improved by the proposed measure? If the increase of the funds is the only benefit anticipated by the measure will it be sound policy to adopt it? If it should bring in a few hundred dollars annually it might prevent a greater amount from being given by the churches.

“NATH. KENDRICK.

“*Aug. 20th, 1839.*”

We may here introduce the language of one who was, for many years, a co-laborer with him, we refer to James Edmunds, Jr.

“Dr. Kendrick was indefatigable in advocating what he deemed to be right, but he always respected the voice of the majority of his brethren when a decision was arrived at after full discussion and prayer for divine guidance. His favorite policy had been to have the Hamilton Seminary a sacred retreat, where pious young men, far from the influences of the ungodly, might prosecute their studies unmolested. But after the course of study had been extended to a full collegiate term, the question of admitting others than candidates for the ministry came to be entertained. The doctor opposed it with all his powers. A debate ensued when the final question was brought before the board. For the first time I found myself opposed to him, and that on a course of policy which he deemed vital. We debated with great earnestness till after midnight. He stood alone, but struggled like a giant against us all. From his manner one would suppose he would have left in despair, and given up the institution to its fate if out-voted. The vote was taken. He, alone, voted in the negative. He arose and said, ‘Brethren I have used every means in my power to prevent this, but after hearing

all my arguments you have decided contrary to my judgment. I shall now cordially do all I can with you to make this new policy succeed. I fear it will not, but you shall have my hearty co-operation in giving it a fair trial.'"

It is now apparent to any one who consults the reports which were made during the years in which progressive changes were made, that the allusions to them are in an apologetic strain, pleading in justification of them, an imperative necessity which the wants of the churches distinctly revealed. Father Bennet said, upon one of the anniversary occasions of the institution, "I was among those, in the commencement of this institution, who honestly doubted the propriety of the measure; and not until the fruit, by the blessing of God, appeared, to give it character, did my heart yield cordially to its support."

If such concessions were made by one so uniformly ready to lend support to every good enterprise, it should not surprise us that Mr. Kendrick looked with serious misgivings upon a change, so marked, in the policy of the seminary, as to make it accessible to students not having the ministry in view, and to those not professing godliness.

Before the termination of the period embraced in this chapter, the states of New Jersey and Pennsylvania had turned their attention to Hamilton, as the most favorable seat of learning for such of their young men as were looking forward to the ministry. The churches in these states having relinquished the Haddington, Holmesburg, and Burlington institutions provided for ministerial education, could, with greater convenience to themselves, patronize a school better provided for, and well officered with teachers.

CHAPTER XVIII.

FROM 1840—1848.

Other Changes—Dr. Kendrick's views thereon—Popularity of the New Measures—Library—Philosophical Apparatus—Aid from Female Education Societies—Scholarships in Albany—Sum Total—Need of Aid—Hindrances—Floating Debt—Liquidation—Growing Field—Changes in Faculty—Decease of Early Patrons—Revivals—Summary of Labors—Closing Year of Dr. Kendrick's Labors—The Removal Question—Concluding Remarks.

THE new measure which had been inaugurated in 1839 prepared the way for still other changes in the management of the institution. Since the school was now open for any that aspired to a collegiate education, it was deemed proper to seek legislative patronage. The first application, however, was unsuccessful, upon the ground that it was not yet an incorporated college. The removal of this objection by an act of incorporation was sought in the same year, (1840,) but did not meet with success until March 26th, 1846. Mr. Kendrick, entertaining serious fears lest this might be the procuring cause of less dependence upon the churches, was personally opposed to the measure. He apprehended, no doubt, that there would be less responsibility felt in sustaining the institution in future, and that it would not be the same cherished instrumentality for preparing a sanctified and qualified ministry, as in its earlier history. Here, as on a former occasion, he found his own judgment overruled by the views of the board; and in the supposed effects of such incorporation, which we insert in this connection in his own language, it is a mark of his foresight that he anticipated the question of removal, which afterwards became so absorbing.

The effects of incorporation, in numerical order, bear the date of 1841. We here insert them in his own words:

"1st. The collegiate department must be separated from the other two, and placed under a separate board.

"2d. The course of study in the college can no longer be modified with reference to the education of young men for the ministry.

"3d. The college must have a president, and be placed under a separate government.

"4th. The college must be rendered independent of the Baptist Education Society; endowed with separate funds; and placed under the supervision of the regents of the state.

"5th. It would hold out no more inducements to candidates for the ministry from other states than other colleges under the management of Baptist professors.

"6th. If the candidates for the ministry belonging to the denomination throughout the state should resort to it for their collegiate education, it would not be sufficient to accommodate all others connected with the denomination throughout the state, who ought to be liberally educated.

"7th. If the collegiate department should thus be separated for a college for the denomination in the state, is Hamilton the best location for it?

"8th. Would not such a measure jeopardize the institution, which was designed to provide for the entire course of ministerial education; which has thus far been signalized by the favor of Divine Providence, and in its present form obtained the favor of the churches and the community far beyond what was at first expected?

"9th. Can we ask for more unequivocal evidence that this provision for ministerial education is approved by the Great Head of the Church? And have we any reason to doubt the future success of the same system, strictly adhered to? What is there to prevent the enlargement of the institution for twenty years to come, if it should be conducted on the original plan, in the same ratio that it has been enlarged for the last twenty years?

"10th. Is not Messiah's kingdom rapidly increasing, and

will not the ministry be proportionally increased? and shall we ever want for members?"

The board, however, entertained the opinion that the enlarged operations of the school would not render it less, but rather more effective for the purposes of ministerial education. While its growing expenditures demanded a corresponding increase of funds, it seemed necessary to obtain new sources of patronage. Performing the functions of a college, its friends regarded it equally deserving of state patronage with those schools of the same grade that had already enjoyed this boon.

The change which had taken place in the school, did not diminish the interest which Mr. Kendrick had hitherto cherished. His daughter, in a playful allusion to the matter, remarked to her brother, "you have probably learned that the institution is chartered under the name of Madison University. Father takes it with the spirit of a martyr, and prays none the less fervently for its continued prosperity."

In the year 1844, an arrangement was made with the trustees of Columbian College, whereby, upon application, those classical students who had completed a full course of collegiate studies could, upon due recommendation from the faculty, receive the degree of Bachelor of Arts.

The public favor with which the change of 1839 was received, foreshadowed a career of prosperity to the seminary beyond its former history. Satisfactory data for this were furnished by the increased number of students, by the liberality shown in endeavoring to liquidate its indebtedness, and by the extending field of its patronage. The list of students reached its maximum point in 1842, the published catalogue showing the number two hundred and thirty-nine. In the following year, the academic department was thrown open as the collegiate was in 1839; and it received the largest accession of students in the next year that it ever had, reaching eighty-four. During this whole period of eight years, the admissions to the institutions were numerous, but the want

of funds compelled many, though with much reluctance, to sever their connection with it.

The library, during the same period, received greater attention than ever before. It was materially improved by the purchases made when Professor Sears was in Germany. Another valuable addition was made during Professor Conant's residence in the same country in 1841 and '42. Through the agency of the librarian, Professor A. C. Kendrick, quite generous contributions were secured, so that the catalogue of works was increased to between four and five thousand volumes.

The philosophical apparatus, also, which had been for some years used by the generosity of the Hon. John B. Yates, of Chittenango, upon loan, was superseded by the purchase of a new one. This was done under the direction of Professor Taylor, then principal of the mathematical department, to whose energy and perseverance the enterprise was due. The work was accomplished during the years 1841-2. The subscriptions were raised in part in Hamilton and neighboring villages, in the Pearl Street Baptist Church in Albany, in the First Baptist Church in Troy, and by some generous individuals in New York and Philadelphia.

In providing for the pecuniary wants of the school, while much was due to the efficient aid of able and prudent men in the capacity of agents, we must not omit to mention another instrumentality of an organized and voluntary character. Reference is now made to female education societies. Prominent among this class of agencies, we may notice those formed in New York and Brooklyn, which existed for many years, and those in Philadelphia and New Brunswick, not to name others of less notoriety, though perhaps of equal usefulness in proportion to their resources. In the report of 1841, it is noticed, that within five years not less than ten thousand dollars were received from female benevolent associations alone. The Young Men's Education Society in the cities of New York and Brooklyn, deserves to be mentioned in this

connection, as they sustained large numbers of beneficiaries in the advanced stages of their education.

In the year 1840, seven and a half scholarships were obtained in Pearl Street Baptist Church, Albany, through the agency of the pastor, Dr. Welch, and the Rev. Jacob Knapp, who was conducting a series of revival meetings in the above named church. The most of these pledges were secured while the work of grace was in progress in the city. Temporary scholarships were also obtained during the year 1844, in the city of Philadelphia, to the number of twenty-four. From the Thirty-First Report, which was made but a few weeks before Mr. Kendrick's death, we learn that forty-six scholarships of one thousand dollars each, had been obtained upon subscriptions, of which twenty-three had been paid and used by the Education Society, two had been invested elsewhere, nine had not been paid, but were available, six were not available, but were supposed to be well secured, and six had totally failed; leaving thirty-one capable of supporting beneficiaries.

But all the sources of supply were inadequate to the pressing demands of the institution. Had the scholarships been quadrupled they would no more than have met the numerous applications for deserving aid. The following paragraph from one of Mr. Kendrick's letters, gives no fancy sketch, but a picture that was of frequent occurrence. The letter bears date October 15th, 1845 :

“ Our school is to open to-morrow. The students are flocking in. I have seen a number of new faces; they come with hearts full of hope, that we have help in the treasury for them, but, alas! we are in the midst of emptiness. We have no funds to purchase provisions, nor to pay our faculty, nor to discharge our notes in bank. Some of our agents are leaving the field, and others are doing but little. We look to *Him* who hears the cry of the ravens, and can give bread in the wilderness. The earth is the Lord's and the fullness thereof. He demands prayer and effort of his people, and deals out his

mercies to them as his own wisdom dictates. We trust the work will go on notwithstanding."

In addition to these hindrances to the work of the institution, it encountered to some extent opposition from various causes. Sometimes on the ground of the alleged or fancied conservatism of its faculty upon the exciting questions of the day, and then again prejudices would arise from the imprudence of some of its pupils, who had either shared too sparingly the advantages of this school, or who had been furnished by the churches whence they came, with credentials which they never merited. The cry of improvident expenditure was not without its influence in limiting the resources of the treasury; in fine, nameless causes were at work to retrench receipts.

To satisfy the patrons of the school, and those who might be withholding from it the merited tribute of their benefactions, that the fiscal affairs of the Education Society were conducted upon the strictest economy, a large, able, and discriminating committee was appointed in 1844, to ascertain the best method of conducting and sustaining the institution. The report of this committee fully justified the manner in which the society's funds had been expended. This service was discharged with the hope that the claims of the society might be placed more distinctly before the churches than had previously been done.

Notwithstanding the adoption of the most stringent measures in the outlay of means, yet for many years the receipts into the treasury were constantly falling behind, until, in 1841, there was a floating debt of twenty thousand dollars. To liquidate this indebtedness, a plan was proposed to raise by subscription, within the limits of the State of New York, the above sum in shares of not less than twenty-five dollars each, and no subscription to be valid unless the whole amount was subscribed. Agents were sent abroad to canvass the whole field and make personal solicitations. In a little more than a year's time the sum was secured in what was deemed

good and reliable pledges. But this expedient did not remove the burden of debt entirely, since the current expenses of the school were about fourteen thousand dollars per year. The liberal expression, however, in behalf of the school, was deemed of very great value, especially as it was made in a time of great financial embarrassment in the country.

There was now a widely extended field for the operations of the seminary. In the autumn of 1841, the State Convention of Michigan resolved to become auxiliary to the New York Baptist Education Society. New Jersey and Pennsylvania still continued to support the school, though after the year 1846 the latter was, to some extent, necessarily withdrawn, by the establishment of its own institution at Lewisburg.

A few changes transpired in the faculty of instruction. In 1840 John H. Raymond was elected professor of rhetoric and the English language. In 1842 Rev. P. B. Spear was appointed adjunct professor of the Hebrew language. In 1845 Professor Taylor resigned his seat in the institution. But little of Mr. Kendrick's time in this period of eight years was occupied in the direct duties of his professorship. The labors of this department having been thrown upon the theological professor in the full course, his time was almost wholly engrossed in the duties of corresponding secretary. These he continued to discharge until declining strength induced him to offer his resignation. This occurred in the early part of the summer of 1846.

To his letter to the board the following reply was made :—

“REV. N. KENDRICK, D.D.

“DEAR BROTHER :—The board have received your communication of this date, in which you tender a resignation of your office as corresponding secretary. After giving the subject our mature consideration, we are of the opinion that the interests of the society would not warrant us in accepting that resignation at the present time. It is the unanimous

wish of the board that you should retain the relation which you have hitherto held to them, and that you give to this important service as much (and no more) of your bodily and mental energies, as may be perfectly compatible with the state of your health.

“Permit us at the same time, dear brother, to express to you our deep fraternal sympathies in the afflictions with which it has pleased our Heavenly Father to visit you, and to *assure* you of our earnest and *united* prayers, that (if consistent with His holy will,) it may be speedily removed, and, at all events, may be made the means of promoting your own spiritual prosperity, and the cause and kingdom of our Lord Jesus Christ.

“In behalf of the Board,

“Your affectionate brother in Christ,

“S. B. BURCHARD, *Prest.*

“JOS. TREVOR, *Rec'd Sec'ry.*

“*Hamilton, 11th June, 1846.*”

In the following year, the board re-appointed him, and also appointed the Rev. Zenas Freeman, (who had served six years in the agency of the Society,) an Assistant Secretary, with the understanding, that he would be expected to perform the chief labors of this department.

The interval over which we now glance imperfectly, was marked as the harvest scene in which several of the early and liberal patrons of the seminary were gathered home, each one “in a full age, like as a shock of corn cometh in his season.” In this list of departed ones, whose works praise them, we may mention the Paynes, both Samuel and Elisha, Deacons Jonathan Olmsted and Jabez Burchard, all of Hamilton, Deacons Joshua Gilbert of New York City, Barak Beckwith of Cazenovia, Elder Jedediah Randall of Norwich Village, and Major Amos Smith of Schuyler. Some of these gave scholarships, and others their annual benefactions, and of all it may be said, their “record is on high.”

No long period has been known since the origin of the seminary, in which either it, or the Baptist Church in the village has not been favored with a revival. If either one enjoyed such a season, it was almost certain to be communicated to the other. In the fall term of 1845, there was a church organized in the seminary which contemplated the direct spiritual welfare of the college community. This was done in accordance with a recommendation of the board. In the winter ensuing, a work of grace commenced in the village which extended to the seminary, and as the blessed fruits of this visitation, nine of the students were admitted by baptism to church fellowship. Again in the winter and spring of 1848, there was an outpouring of the Holy Spirit, in which both the citizens of the village, and the students shared bountifully. In the lapse of five weeks, some seventy were supposed in the judgment of charity to be converted, and some eight or ten of the students were hopefully rejoicing in the reception of a new life. In this and similar accounts of revivals in this school, it must be borne in mind, that a large majority have, since the change of 1839 been pious, so that conversions to the number of a half a score, would be the index of a powerful work of grace.

Were we to attempt to give a summary of labors of what has been achieved by this educational enterprise, it would be utterly impossible to arrive at any thing like a satisfactory estimate. As to the amount of good done, we cannot approximately reach the results. In the last report, during Mr. Kendrick's secretaryship, and when, from extreme feebleness, he was aided by his assistant, we have a statement which, while it does not pretend to strict accuracy, yet serves as a guiding index. "Over one thousand have gone forth from its bosom, to publish the gospel with various degrees of preparation."

In answer to a circular that was sent out in the year 1844 or 1845, requesting the Alumni to give an account of their labors, twenty-two responded in a short time, embracing

in that number some among the earlier, and some among the later graduates. In these few returns, there were accounts of fifty-nine revivals of religion under their ministry, and three thousand three hundred and fifty-four additions by baptism, to the churches that had enjoyed their labors. If these answers were to be taken as a sample of those which would have been received had all responded to the circular, then would the aggregate result have been over a hundred and fifty thousand baptisms, and over twenty-seven hundred revivals. It is farther noticed of the Alumni, "between five and six hundred are pastors in our own country, and many of them are successfully filling the most commanding posts of usefulness in the denomination. A large number have gone to the *Great West* and not a few have become most efficient pioneers in planting there churches among the destitute, and in seeking out and occupying important positions. And nearly every American Baptist missionary station in foreign lands, has now, or has had the representatives of this institution."

The last year of Mr. Kendrick's connection with the university was one of intense anxiety. This was occasioned by the agitation of the question of its removal to the city of Rochester. It does not devolve upon us to enter upon these pages the complete history of that movement, since only one of the three years covered by the controversy transpired in his closing days. Moreover, it has already been presented to the public, in animated discussions in newspaper columns, pamphlets, and reports of greater or less extent. The immediate result of this protracted agitation was such as inevitably to cloud, for the time, the prospects of the school; nay more, to threaten its destruction. The permanent effect, however, has been to create a much more salutary and widely extended interest in the cause of collegiate and theological education in the Baptist denomination, not only in the single state in which the discussion originated, but throughout this

confederacy of states, and penetrating also the provinces of Canada.

It is now conceded that Madison University, with which Mr. Kendrick was so long identified, is established upon a far better basis than ever before ; while, within a few years, in the enterprising city of Rochester, another institution has arisen, kindred in its character and object, of rapid growth, and decided promise.

It came within the province of our venerated father to labor only under the auspices of the first of the three compromise schemes, known as the "Removal Act," which passed the legislature, April 3d, 1848. Those familiar with the provisions of this compromise, will recollect that a prominent feature embraced in it, was the raising of fifty thousand dollars as a condition of retaining the university at Hamilton. In the effort made to secure this sum Mr. Kendrick took an active and decided part. He wielded his pen up to the last moment of the specified time in which it was to be raised. His anxiety was intense.

Writing to a friend about a week before the term had expired, he says :

" Our present position on the removal question is a very precarious one. Our citizens met last evening, and found we had about thirty thousand dollars subscribed. They resolved to make an effort to raise five thousand dollars by the meeting of the board next Thursday, (August 10th,) and to obtain fifty individuals to give bonds for the balance, fifteen thousand dollars, to be raised hereafter. Never were we called to so great an effort, to save an invaluable and loved institution. May it please God to preserve it from the disastrous effects of a removal."

Referring to the action of the board deciding for removal, he expresses alike his fears and his confidence in the final issue :

" We, however, did not succeed in raising the sum required. Our time was short, and we had so many embar-

rassments to encounter, that our subscription for endowment hardly amounted to thirty thousand dollars. Our citizens offered bonds for the balance, but it was too late for acceptance. The resolution was passed to remove the university to the city of Rochester, provided there should be no legal objection to prevent. A committee was appointed on that subject, and there the matter stands. I have my fears that the education of our ministry will be greatly curtailed by the movement, but I hope not. God will overrule and make all things subservient to his own glory.

“If it should be found that our institution cannot legally be removed, it will remain here, and in that case it will devolve on us to complete the endowment. I think this movement is a great embarrassment on the institution, let the case turn as it will. We have the consolation to think that the devices of men cannot effect the stability of the Saviour’s kingdom, nor impede its progress, as a whole. It will be consummated in due time, and the mystery of God will be finished.”

We must here take leave of Mr. Kendrick’s labors with the seminary, to speak of him in other aspects in which it is befitting that we should survey his character. Having devoted thirty years of his life, the matured and most valuable part of his existence, to the prosperity of this seat of science and sacred learning, it is not strange that he loved it with no ordinary affection. No marvel is it, that he took pleasure in the stones of those venerable structures, whose walls, before he departed, had echoed the prayers of more than a thousand heralds of salvation, who were attracted thither to prepare for their work. It is not enigmatical to us, that in the event of the removal of the institution from the long favored spot of its nativity, he should have anticipated direful consequences. But even in this, as in all other momentous measures, he was willing to hold his own judgment in abeyance until all the prospective advantages of the change had been distinctly set before him. He sought counsel of many

and distinguished leaders in Zion. He prayed and toiled long for light, and when at length the tendencies of many brethren were leaning towards a new and western location, and the action of the board was conditionally taken in favor of the removal, it put his faith to a severe trial; yet he could not doubt that God, who had cared for the child of so many prayers, and whose ever watchful providence had nurtured it in the midst of many adversities, would still extend his arm for its preservation. It was the Master's pleasure to close the eyes of his venerable servant in the midst of these darkening scenes, and welcome him to the beatific visions of Heaven. The faith of this godly man is now greatly enhanced in our estimation, because, Abraham like, he trusted in the happy issue of the most dark and oppressive providences.

CHAPTER XIX.

Doctrinal Views—Doctrines Modified—Causes of Corruption—Landmarks of Calvinism Defined by Edwards—Influences Adverse to Sound Doctrine—Total Depravity—Infidelity in Yale College—Promoters of Revivals—Influence of Revivals upon Doctrines—Dr. Kendrick's Partiality for the Strong Doctrines—Views of Dr. Emmons—Dr. Kendrick's Dissent—Total Depravity—Regeneration—Sovereignty of God—Election—God's Ultimate End—Atonement.

CALLED to chronicle the life of one who for about a quarter of a century filled a professorship in divinity, it is due to our readers, as well as to the departed, to indicate his theological views. This task cannot now be done by writing a single word, since changes and modifications in Christian doctrine impeach the claims that are put forth to this or that name, under which parties in theology often rally. It may have been sufficient at some periods of the Christian church, to say of this or that man, he was a *Calvinist*, or an *Arminian*, and the description was definite, but now the term *Calvinist* would still leave us in the dark. Since the Pilgrim Fathers disembarked from the Mayflower, various germs of doctrine have been deposited in New England soil, which have brought to maturity a many-colored harvest.

It is neither the time, nor the place, to enter into a minute history of the changes of Christian doctrine, of the steps, or events, that seem to have precipitated those changes, since our shores became the refuge for the persecuted. Suffice it to say that causes were early at work which, in the process of years, produced their effects, like the rivulets rising in the mountain gorges, and receiving in their course successive tributaries, until with swelling and resistless current they make their pathway to the ocean, so, in the progress of

Christian doctrine, one error receiving the support of another, a tide of irreligion has swept over the land, and the churches have more or less felt the disastrous consequences.

Wrong measures, though designed to protect the Christian church, corrupted its doctrines, and weakened its power. The restriction of the right of suffrage in the state to church members, the adoption of the half-way covenant, the toleration of an unconverted ministry, the observance of the Lord's Supper, as one of the appointed means of regeneration, may be mentioned as causes operating injuriously upon the doctrines of the churches. These were long continued in their working before the powerful check introduced by the great awakening in 1740.

The landmarks of decided Calvinism, were reared by Edwards about the middle of the eighteenth century, in his treatises on the "Freedom of the Will," and in his work on "Original Sin." But these were insufficient to suppress the tide of error that had overspread the land. They wrought unquestionably a wholesome restraint, but could not extirpate heresy.

Although there were many things favorable to the growth of sound doctrine in the last half of the eighteenth century, there were more that were unpropitious. Full one half of that period was a consuming season, either of war or political struggle. We need not pause to indicate how perilous is war to the institutions of religion, though prosecuted on the ground of self-defense, and a laudable thirst for liberty; yet, when the tide of battle turned in favor of the American arms, it was an hour of greater peril, *religiously*, than ever before. For, in addition to that depravation of public morals which inevitably follows upon a long war, the leaven of French infidelity cast into our bosom, the irregularities of public worship which spring from vacating pulpits, turning churches into barracks, and secularizing the ministry, we had to encounter the scarcely inferior perils of victory's triumph. A people weak in resources, and few in numbers, had coped successfully with

an enemy that in discipline, valor, and resources, stood among the great powers of the world. To the other hindrances to religious progress would be added the influence of national pride. The people, who should have been dissolved in thanksgiving, too generally forgot the God of their fathers. "The holy principles of the pilgrims were regarded as but the infant dress of the new republic, too tight and contracted for their free descendants; and in the pride of their hearts, many were ready to say of the religious system of their fathers, their strictness, and purity, "It is time to put away childish things."

From various sources the evidence may be gathered that there was a growing disbelief in the doctrines of total depravity, and the divinity of Christ, and the Bible was discredited by leading minds through the prevalence of the infidel philosophy of France. The state of things in one of the oldest colleges of New England may be regarded as an index of the spirit that was fostered to an alarming extent in our country. Several of the students of the senior class of Yale College assumed the names of the principal English and French infidels, and were more familiarly known by them than by their own.

It is pleasing to know that God did not leave his cause without friends. Near the close of the last century, and the beginning of the present, he raised up noble champions for the gospel, and promoters of revivals. We may mention the names of Stillman, Baldwin and Gano, in our own denomination, and Dwight, Strong, Robbins, Griffin and the Hallocks, amongst the Congregationalists, not to mention others no less deserving. Then too occurred an extensive work of grace, "When," in the language of Dr. Griffin, "that moral change began which swept from so large a part of New England its looseness of doctrine, and laxity of discipline, and awakened an evangelical pulse in every vein of the American church." "In 1799 I could stand in my door in New Hartford, Litchfield County, and number fifty or

sixty congregations laid down in one field of divine wonders." This was a season of extensive refreshing through New England, and a writer in one of the leading reviews of our country has well said, "the dogmatic peculiarity of that revival era was the doctrine of divine sovereignty." It is a significant fact that Dr. Dwight, then president of Yale College, who bore a distinguished part in that work of grace, in which also the institution of his care and love shared, devoted in his system of divinity over *four hundred and fifty* pages to the discussion of the divine and mediatorial character of Christ?

This work of grace gave tone to the doctrines of the churches, and the ministry were freshly anointed to defend them. The limits of orthodoxy were rendered more distinct, and the evangelical doctrines were emphatically asserted. Ministers who were reared in the midst of these impressive scenes would be likely to wear the seal of the doctrinal peculiarity of the times.

Converted in the year 1797 it was but reasonable to expect that Dr. Kendrick's sympathies would be found decidedly with the strong doctrines of grace, and particularly attached to those gospel themes that God then honored for the salvation of men. With no one doctrine was he then more delighted than with that of divine sovereignty. He espoused its advocacy from the first, and after cleaving to it with undivided affection for more than fifty years, still reposed in it with calmness and peace.

We shall attempt, in this chapter, to exhibit somewhat particularly the views which Dr. Kendrick entertained of the gospel scheme, not, indeed, in all its detail, but so that the points omitted may be readily inferred from the general system.

One of the doctor's theological instructors was charged with fellowshipping "New Divinity." We refer to Dr. Emmons, a bold, original, and independent thinker, who particularly advised his students in their studies to *think inde-*

pendently. He claimed himself to be a very thorough and consistent, *Supralapsarian* Calvinist.

It is fair to hear his own words and those of his biographer :

“I was early and warmly attached to genuine Calvinism, which I believed to be built upon the firm foundation of the gospel itself. This system, I have thought, and still think, is the very form of sound words, which the apostles and their successors taught, long before Calvin was born ; and which has been constantly maintained by those who have been justly called *orthodox* in distinction from *Heterodox* Christians, ever since the propagation of the Christian religion. But Calvinism has lost much of its purity and simplicity by going through so many unskillful hands of its friends. This has given great advantages to its enemies, who have clearly discovered, and successfully attacked some of its excrescences and protuberances.

“I know that some Calvinists maintain that the first sin of Adam is imputed to his posterity ; that the righteousness of Christ is imputed to believers for their justification ; that sinners are under natural inability to turn from sin to holiness ; and that Christ made atonement for the elect only. I grant, these are gross absurdities, or mere wens and protuberances, which must be pared off from true Calvinism, in order to make it appear consistent with both reason and scripture. Accordingly, modern Calvinists readily surrender their formerly untenable out-posts, and now find it more easy to defend their citadal against all attacks of their most numerous adversaries.”

His biographer, Dr. Ide, says farther : “If he was not the first that discovered the truth that all sin and holiness consist in action, or in voluntary exercises of the mind, he was the first to make an extensive use of this principle in explaining the doctrines of the gospel. He not only believed with others, that much of the sin and holiness of men consists in their voluntary affections, but that all of it does ; and this principle he carried out in all its bearings upon the subject of

human depravity, the connection of Adam with his posterity the doctrine of regeneration, the free agency and accountability of man, and the government of God. From this principle it follows that the depravity of mankind is not a corrupt nature inherent from Adam, but their own voluntary opposition to God; that regeneration consists not in the implantation of a new principle distinct from the affections of the mind, but in a change in the affections themselves from sin to holiness; that God does not require men to alter the nature which he has given them, or to make themselves new faculties or powers, but to exercise that holiness of heart, for which he has given them the requisite capacity."

In the views expressed in the above paragraphs relative to the moral condition of man, as a sinner, Dr. Kendrick did not concur with his eminent teacher. His bearings were in the direction of the old divinity, of the stern order; holding with the advocates of "the taste scheme," that moral depravity is conveyed from Adam to his posterity; that our great progenitor, was the federal representative of his race; that prior to all action, there is in man a sinful disposition. In these points he could agree with his earlier instructor, Dr. Burton, of Thetford, Vermont.

Holding that man possesses a corrupt nature by virtue of his connection with the first Adam, he was equally persistent in his views of the necessity of regeneration by the Holy Spirit. He was a decided advocate for the doctrine of imputation, both of the guilt of Adam to his posterity, and of the righteousness of Christ to his people.

He not only believed in the divine sovereignty of God, and in his unchangeable purposes, and electing grace, but advocated them as a part of the gospel scheme; as great principles underlying the whole, and yielding to his own soul supplies of consolation. These were none of them themes of polemic discussion, or of dry metaphysical speculation, but doctrines that gave comfort to a trusting heart—

doctrines confiding in which, he could glorify God when passing through the fires of affliction.

With regard to God's ultimate end in all his operations, Dr. Kendrick believed, contrary to some modern divines, that this end was his own *glory*. He conceived no other end worthy of the divine Being. To use his own language, "God can no more act below the dignity of his character, than he can deny himself." He believed that the Scriptures declared this to be the end of God in creation, in redemption, and in all that he does; and that the same oracles propose this to mankind as the ultimate end of all their actions.

To resume his words,—“God delights in seeing the perfections of his character portrayed upon the face of his system. The whole created system is not the power of God, but the effect of his power. The created system is no further valuable in the sight of God, than it makes his glory known. The greatest sum of created happiness is no more to be identified with the perfections of God, than an effect is to be identified with its cause. The good of the created system is as distinct from God himself, as the creature is distinct from the Creator. God's motive to action was and continues to be in himself. If God has the greatest good of the created system for his ultimate end, he acts to an end infinitely inferior to himself. To define that motive, which in no respect is exterior to the mind, but exists in the very nature of the being himself, is beyond the power of the human understanding. In this the Divine Being differs from all created beings. ‘For of him, and to him, and by him are all things, to whom be glory forever and ever, amen.’ A full expression of God's essential glory, is the ultimate end of all his operations.”

Dr. Kendrick believed that the atonement was made on covenant principles; that a contract existed between the persons of the Godhead, in virtue of which the Son was to assume human nature, be subject to the law, suffer upon the cross, and receive as his reward a kingdom. The subjects of

this kingdom were to consist of a certain number of the human family, which number should be pardoned, regenerated, sanctified, and eternally saved, as the sure reward of his soul-agony. In the execution of this covenant, each person in the Godhead had his assigned part, and the mutual engagements were based upon no uncertainty.

“The atonement was not necessary to dispose God to the exercise of mercy, or to be merciful. He was necessarily good, just and merciful, and required no motive to render him more or less than he was in any attribute or perfection.” “It was not necessary to discharge the obligations under which sinners are to God, for God will freely and fully forgive all who are redeemed from condemnation and wrath.” “The atonement was necessary in order to render it consistent for God to forgive sin; for the same reason the punishment of sinners would have been necessary without an atonement.”

“If we can ascertain the end which would have been answered by the punishment of transgressors, then we can ascertain, with much precision, the end which is answered by the atonement of Christ, and why this was necessary that God might forgive sins.”

“What end would have been answered by the punishment of every sinner according to his demerit?” “In the first place it would have expressed God’s hatred to sin. In this the holiness and purity of God’s nature would have been clearly seen, and his infinite aversion to wickedness. In the second place, the punishment of transgressors would have maintained the honor of the divine law, and fully evinced God’s attachment to it, as a holy and good law. When a law is transgressed with impunity, both the law and the lawgiver fall into contempt, unless other measures are accepted which secure the united honor of both.”

“The atonement of Christ is necessary to secure and display the justice of God, while the sinner is pardoned and blest with all heavenly blessings. It was necessary to show God’s

sense of wickedness, and magnify the law and render it honorable."

"The atonement of Christ has made that display of justice which the punishment of those who are redeemed would have made, admitting it had been inflicted."

"Now God's displeasure to sin, as strongly appears in saving sinners by Jesus Christ, as in damning them to all eternity."

"It is clearly in the light of a substitute, that the atonement is to be considered—a substitute, in the covenant of redemption, for the punishment of the redeemed. It answers the same end in the divine administration, to display the justice of God, as their punishment would have answered, if it had been inflicted."

Dr. Kendrick also held, that as the atonement of Christ was of the nature of a substitution, or expiatory offering for the sins of his people, and as such accepted of God, it must effectually supersede the punishment of their sins. It is no further a substitute, than it prevents the things for which it was substituted.

This was the ground of pardon, and on which regenerating grace was bestowed.

Upon the question, In what did Christ's atonement for sin consist? Dr. Kendrick did not coincide with those who place it wholly in the sacrifice of Christ, or those who place it exclusively in his obedience. He saw no necessity for disconnecting the obedience of Christ, as entering into the nature, virtue, and merits of the atonement; yet his sacrifice was the principal thing. To express his view he adopted the language of Prof. Stuart: "That all which he did and said during his incarnate condition, had some bearing on the great work which he came to accomplish, and did in some way contribute to it, cannot be reasonably doubted; but his expiatory sacrifice appears to be the great point on which rests, in a peculiar manner, the hope of our restoration to the divine favor."

Dr. Kendrick believed that there was a design in the atonement which will be carried out without the possibility of failure. If the design of the atonement was to display the honor of God's law, and the justice of his character—to show that he is just when he forgives sins—then it must extend to this object, or else its design is lost.

“As Christ finished the work which God gave him to do, he has brought in an everlasting righteousness, magnified the law and made it honorable, and opened a channel for mercy to flow to the vilest sinner.”

“Jesus Christ has done as much honor to the law of God, by his obedience and death, as the punishment of all its transgressors would have done, had they all suffered the extent of its penalty.”

“His atonement was made with *special* reference to sinners. It stands before God as an open door, for his mercy to flow through to guilty creatures. ‘I am the *door*,’ saith Christ.”

“Was the door open for all the human race, or with a special reference to a definite number? Not for all the human race, but with a special reference to a definite number.”

“God's design to save was the only reason why he provided the atonement. He designed to save a definite number, hence the atonement had an ultimate reference to them.”

“Christ came into the world, and died to save sinners. The number that should be saved was previously known and determined. These were given to him, and he called them his sheep. Christ died for them, that they might never die, but that they might have life through him.” “If Christ had an ultimate reference to the elect in making the atonement, does it in any sense regard the non-elect? Answer, yes.”

“Is it sufficiently extensive in its nature and merits for the salvation of all mankind, provided God were now disposed to save all mankind by an atonement? Answer. We see not why the atonement is not sufficient for all mankind,

were God disposed to save all. It has infinite merit, and does infinite honor to God's law, and it is not easy to see how it can be increased in worth, but only in design. Christ is, before God, an open door, through which God can honorably receive sinners into his favor, and the number received is determined by the will of God, and not by the straitness of the door."

"What relation has the atonement to the non-elect? It has the same relation to them as a rich entertainment, made by a father for his children, has to strangers, whom he invites to partake with them. In the first place, it contains an infinite fulness, capable of no increase. In the second place, it was ultimately provided for the elected children of God. In the third place, it was originally designed to be sincerely offered to sinners indiscriminately, but applied to none but those who were chosen in Christ before the foundation of the world."

This theory of the atonement of Christ, which Dr. Kendrick adopted, he was well aware was not disencumbered of difficulties. The only question he had to ask in reference to this or any other doctrine, was simply this, "do the holy scriptures teach it?" If this were decided affirmatively, it mattered not what men thought, or how the world would receive it.

In addition to what we have now presented, derived from a careful examination of his essays and lectures in manuscript, we may quote the language of the late Dr. Maginnis, who was for ten years associated with him as a theological teacher:

"Not long before his death, at a time when I was seated by his bedside, our conversation turned upon the subject of the atonement. He directed a manuscript to be brought from his desk, where he seemed to have long preserved it as a precious jewel; he handed it to me, and commended it to my perusal, stating that it contained a most interesting view of the atonement, and one which was highly satisfactory to his own mind. It seemed to be old and much worn, for he said he had allowed

it to be copied a number of times. I found it to be a copy of a lecture on the atonement, said to have been delivered to his students by Rev. Dr. Alexander, the venerable professor of theology in Princeton Theological Seminary, whose theological sentiments are well known to the public.

“Of the two works on the atonement, by Jenkyn and Symington, which have for some years been before the public, he greatly preferred that of Symington.”

CHAPTER XX.

Kindness towards those who Dissented from him—Class of 1830—
Views as a Baptist—Divine Providence—Illustrations—Striking Instances of Interposing Providences.

VITAL as Dr. Kendrick considered his view of the atonement, he could yet extend his cordial ministerial fellowship to those who held the less rigorous view ; and he inculcated it upon his class without assuming that his belief must necessarily be theirs. Even when views decidedly novel and, in his judgment, erroneous were advanced, he still could receive them with equanimity, and judge them with kindness and candor. One particular instance of this deviation from his views, it may be worth while to record, from its own intrinsic importance. When the essay which contained it was read before the class,—an essay which provided an ingenuous expedient for getting rid of limited atonement,—he pleasantly observed to the members of the class, that “they had found out something new under the sun.”

The instance here alluded to, occurred with the class of 1830, and the view consisted in following out closely the typical sacrifices as presented in the Mosaic economy, assuming that the antitype must correspond in the main points with the type. By adherence to this rule strictly, several difficulties were avoided, the chief of which may be indicated by a glance at the view itself.

The Rev. J. L. Moore, D.D., of Springfield, Ohio, a member of the class referred to, has kindly favored me with the following outline.

“As the high priest under the Levitical economy, with blood previously shed, made an atonement in the inner sanctuary, for those who had confessed their sins over the head of

the victim slain ; so Christ, our great high priest, having shed his blood on the cross as a victim for sin, entered into heaven itself, and there and now, with his own blood, he makes atonement for every sinner who comes to him in penitence and faith for pardon ; and, as under the old dispensation, atonement was always made for particular individuals, and pardon invariably followed ; so under the new dispensation, Christ effects our atonement only for repenting, believing, sinners, and pardon as invariably follows."

This view, we are credibly informed, originated with the above class, and Rev. Dr. Moore supposed at first that he should be able to lay his hand upon the original dissertations, in which it was for the first time explained and defended. In the absence of that, our readers are furnished with the above epitome. If any have a curiosity to look at this, to say the least, ingenious construction and interpretation of the doctrine, we refer them to the *American Biblical Repository*, second series, tenth volume, pages 110—134, in which the above view is set forth at length, by a member of the aforesaid class, Rev. Alonzo Wheelock, D. D., of New York. We may also state that the same view in its main features, though less extended, is presented in the first volume of the *Christian Review*, pages 337—348, which appeared in the year 1836, and was prepared by the Rev. Isaac Merriam, now deceased.

In taking leave of this branch of scriptural doctrine, it is proper to mention that no one topic is more thoroughly discussed in the manuscripts of Dr. Kendrick, than that of the atonement.

The following quotation from the pen of Dr. Maginnis, exhibits Dr. Kendrick's views as a Baptist :

" He cherished a very high sense of the importance of the Christian ordinances. He held that it was essential to the purity of Christian doctrine that these ordinances should be preserved in their original simplicity. He disapproved of baptizing persons who do not sufficiently understand their duty to know what church they ought to unite with, or

whether, indeed, they ought to connect themselves with any. He also believed it to be contrary to the order of God's house, that those should be admitted to the Lord's supper who had never been properly baptized. But he advocated the practice of receiving, without re-baptism, those presenting themselves for reception to a Baptist church, who have been immersed, upon a profession of their faith, by Pedobaptist ministers. He was, however, in favor of re-ordaining ministers who are to be received into the Baptist connection from Pedobaptist churches. His reasons for this latter practice I am unable to state, and any arguments of my own would here be out of place. Yet it is obvious, that there is no incongruity between this and the practice above mentioned; for in baptism, the *intention of the candidate* to render sincere obedience to the divine command, is all that can be essential to the validity of his act, where it is conformed to the scriptural mode; while in ordination, it is well known that the vows assumed by a Pedobaptist minister bind him to the performance of a specific religious rite, which Baptists regard as unscriptural, and subversive of one of the institutions of Christ."

We pass to a brief notice of Dr. Kendrick's views of Divine Providence. He held no novel or singular view on this point, but while he maintained that God presided over the universe of matter and mind, and his plans took into account alike the momentous and the trivial events, he confided in this doctrine, as one from which he might derive comfort and instruction. He sought to turn it to high practical uses. He made its study a sort of criterion to ascertain whether the God of Providence would have him go, what course he had prescribed for him and for others; and when a good degree of satisfaction was reached upon these points, he had the highest pleasure in pursuing the path which was thus marked out.

He never turned to the book of Divine Providence to bring discredit upon the inspired volume, but rather the more to do

it honor. He sought to accept the latter as the great source and authority for the former ; and so far from arraying one against the other, he aimed rather to render them mutual interpreters. Seldom does the life of any one afford more incidents than did his own, to confirm and illustrate his views of Divine Providence.

There was in his own training and preparation for the ministry, seemingly forced upon him by the stringent power of circumstances, an intimate and direct bearing upon the career of his riper years, which it was not possible for him to forecast. In his discipline for the sacred office, he was the child of providence ; fortunate in his connection with able, original, and master minds, he learned from them, living oracles in their way, what was not to be found in the schools. Events conspired to put him in possession of that kind of knowledge which would render him an intelligent adviser and a practical worker in all the departments of the kingdom of Christ. He was initiated at the fountain head into all the branches of our denominational benevolent enterprises, and familiar with those projected in every part of Christendom.

Still further, in his intercourse with the friends of Zion, in various parts of New England and New York, we now discern the germs of influence that afterwards ripened into a harvest in favor of that seat of sacred learning, which it was his privilege to aid in founding and directing. If the annals of that school be opened and read, we can reach no other conclusion, than that it is the foster child of Divine Providence. Its projectors could not presage its history, could not divine its success, nor its progressive changes. It had no prototype in this, nor in any other land. A providential necessity gave it birth, and then for its nurture and development it was equally cast upon the Fatherhood of Providence. It had no opulent founder first to give it a name, and then permit it to draw from his purse. Poverty denied it for a time a name, and for its support it craved the charities of the

poor; and from the hour of its feeble infancy to its present sturdy manhood, has depended largely upon the prayers and contributions of the pious poor.

There are marked instances of divine interposition that exhibit the faith of the men engaged in this enterprise, and show that it was regarded as a religious affair. The one which we here narrate came from the lips of Dr. Kendrick himself; the writer is indebted for it to the kindness of Rev. B. N. Leach, D.D.

The meetings of the board, particularly in the early history of the seminary, often presented scenes of deep and moving interest. They were not so much seasons for the dry discussion of business as of prayer, inasmuch as from their great extremity they were driven to ask counsel of God, and implore deliverance from embarrassment through his interposition. At one meeting of the board, which probably occurred in 1826, most of the time was spent in earnest prayer, and strong crying to God for direction. The board felt the need of a suitable edifice to accommodate the growing school. The stone building which is now the Young Men's Academy, was too limited in its arrangements; and besides, the board was in a great measure destitute of funds to aid those brethren whom they had received as beneficiaries. At the meeting now referred to, the only vote passed was one appointing a day of fasting and prayer some six weeks from that session. It was a dark hour, but just the darkness that precedes the cheerful light of day.

Before the time arrived for the adjourned meeting of the board, the Rev. Dr. Gano, of Providence, R. I., made a visit to Hamilton. His visit was a somewhat singular, though a highly acceptable one. It was in this wise: a member of his congregation, the late Nicholas Brown, Esq., came to him one day and inquired whether he knew any thing definitely about the affairs of Hamilton Institution, for said he, "I cannot sleep; they are in trouble there. I dream about them nightly." The pastor, able and intelligent as he confessedly

was, had to acknowledge his ignorance in this particular instance. Mr. Brown persisted in maintaining that they were certainly in trouble at Hamilton, and nothing would satisfy his mind but to have his pastor make a journey, at his expense, to this seat of learning, and ascertain its financial condition. Accordingly, Dr. Gano undertook the journey, spending some ten days in the village of Hamilton, and thoroughly acquainting himself with the general policy, plans, prospects, and necessities of the newly founded seminary. On his return he reported to his friend and parishioner, whose sleep had been intermitted through concern for this feeble child of providence, all the facts in the case. The earnest inquirer procuring information at the sacrifice of a considerable amount of money, gave a noble testimony to his deep interest in the institution by immediately sending his pledge of one thousand dollars for a new building. This was so obviously of the Lord, that it could be regarded in no other light than one of his favoring providences. But for such tokens that were greeting the friends and the immediate directors of this school, it would long since have died out.

One now who was an eye-witness of those struggles in prayer, at the board meetings, and then saw also the answers that were sent to their requests, occurring as they did, and when they did, might well come to entertain a firm belief in the doctrine of divine providence, were his mind shut up to inferences drawn from this sphere alone. But, with Dr. Kendrick, his life and labors were a tissue of providences. By these, in a great measure, every removal and every change was brought about. He did not dare to close his labors in any field which he entered, however small it might be, till he had unmistakable evidences that it was the will of God that he should retire from it. Nor would he enter upon a new one, till he saw with equal clearness and certainty, that his Master said, "Go, for I have sent thee." Personal interest might be shown to lie in this or that direction, but this was not a decisive argument. Rather was he inclined

to be suspicious of that which seemed to promise him worldly advantage. He sought to know when and whither moved the pillar and the cloud of divine providence.

We adduce an instance, which is one of many probably in several respects similar. The case is one that incidentally sheds light upon the character of the men concerned in the transaction; and many friends in Zion will have a still deeper interest in the persons by knowing who they were.

In the winter of 1841 or '42, Rev. T. G. Lamb, of the class of 1842, observed one of his fellow students in one of the classes below him, to be laboring under depression of spirits. This continued for two or three weeks. For the purpose of ascertaining the cause of his dejection, Mr. L. called at his room, suspecting that it might be the "want of funds," which was a stereotyped phrase among the students, and finding the victim of depression not very communicative, he proceeded to give an account of his own trials in procuring the necessary means for prosecuting his course of study. This was a door of access to the other's heart, and he freely disclosed to him his situation. He said he was driven to the necessity of leaving his studies for a time, to occupy a situation as a teacher in a school which had been tendered him, and he was *then* penning his acceptance of the offer. Mr. Lamb requested him to defer mailing his letter for a day, and make known his straitened condition to Dr. Kendrick, supposing it probable that he might obtain help, and be spared the painful necessity of absence from the institution, and interruption in his course of study. To this the reply of the other was, that "he would much rather dig than beg."

"I then," says Mr. L., "left him, and muffled myself up—for it was an unpleasant winter evening—and made my way to the residence of the venerable president of the institution. I found him in his study, where I was received with his usual paternal familiarity. I then stated the object of my visit; when he immediately took from his secretary a letter, and replied in the following language:" "I am happy to

meet with providential illustrations of the topic of my discourse upon last Lord's Day," which was the Special Providence of God. "Here is a letter which I received this morning from a friend and classmate in Vermont, who, immediately upon having seen an appeal from my pen in behalf of our indigent young men, has forwarded me forty dollars, which he directs me to give to the most needy young man in the institution. Do you not think our Father intends it for this brother?" calling his name. "Please ask him to call on me in the morning."

Mr. Lamb made his ascent to the seminary buildings with nimble footsteps, and hastened to the room where he had, a little while before, arrested the winged messenger, or rather prevented its flight, and communicated the results of his interview with the president. The news drew tears of gratitude from the eyes of him who was thus unexpectedly favored of his Heavenly Father. In the morning he called as desired, and became the recipient of the donation of forty dollars, which came not from a professed disciple of Christ, but from a personal friend of Dr. Kendrick. The indigent student, thus aided, and permitted to go on uninterruptedly in his course, was Rev. E. C. Lord, now of the China mission.

CHAPTER XXI.

Plan of Discourses—Choice of Texts—Their Suitableness—Instances—Doctrinal—Not a Favorite with the Masses—His mind Deliberate—Anecdote—Appearance in the Pulpit—Occasionally Eloquent—Treatment of Controverted Subjects—Instance—Special Occasions—Valedictory Address—Sermons Scriptural—Counsel to Inquirers.

IF there was any thing in which Dr. Kendrick was particularly excellent as a sermonizer, we should unhesitatingly say, it was in the *plan* of his discourses. Whatever defects his sermons might exhibit, they presented usually this commendable feature, viz. : a good plan, one that seemed to grow naturally out of the subject, and while each part seemed dependent upon all the other parts, preserved a high degree of unity in the development of the theme. An examination of the skeletons of his discourses justifies our statement, and the testimony of those who often listened to him will corroborate our view.

Many of his discourses are now to be seen only in skeletons; simply the main divisions and heads, and here the verdict of praise, or censure must be passed upon the plan only. Of most of his discourses, he wrote out only the principal parts, leaving the outline to be filled at the time of delivery.

The supplement would be readily suggested from the leading channels of thought, and from the animus of the subject, so far drawn out upon paper. This appears to have been the course adopted in the earlier stage of his ministry, and followed up through many years of his pastoral labors. He also wrote discourses in full, and occasionally one was published, but the instances of publication are rare. He recommended to his pupils the habit of laying out the plan of a sermon with great care, and disciplining themselves to

supply the matter under each division and head, extemporaneously. It was rather an extempore use of language, than of matter. This he conceived on the whole to offer the greatest freedom in delivery, and to approach the nearest to the true idea of preaching the gospel.

Another praise-worthy quality was the taste displayed in the choice of texts. A good text does not always communicate its virtues to the sermon, for we know instances in which the main link of connection consists in the text being named just before the sermon is delivered. In Dr. Kendrick's hands a good text was the unfailing pledge of good matter, alike in the warp and the woof of his discourse. He had no predilection for strange and curious texts. He invariably sought for a passage that conveyed either in itself, or in its connectives, some distinct sentiment. Every auditor would feel that if the sermon were indifferent, the text was still weighty and instructive. The adoption of some scripture phrase for a motto, to be echoed at the close of each high sounding paragraph, had no place in his pulpit preparations; and the verdict of his judgment was against all studied eccentricities. By his uniform practice, he eschewed novelties and extravagances as involving a forfeiture of ministerial dignity. Knowing, that in the very style in which the message is conveyed, there may be a perversion of the spirit of the gospel. Dr. Kendrick was conscientiously studious upon this point. His language was in uniform keeping with the nature of the truths which he delivered, and the object which they proposed.

It would be no difficult task to point out specimens of texts chosen with singular appropriateness to time and circumstances. Indeed, we do not see that any more pertinent passages could have been found in the whole range of the Old and New Testament Scriptures.

We adduce a few in illustration of our statements.

A young lady had lost her parents by death in the far west; the occasion was commemorated by a discourse

founded upon Hosea, xiv., 3. "Neither will we say any more to the work of our hands, ye are our gods : for in thee the fatherless find mercy."

A person had arrived in the town of Salisbury, and died the day after his arrival. Officiating at the funeral, Mr. Kendrick selected the text : "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

Another had died in an apoplectic fit ; the following was chosen for the funeral services : "What shall I do unto thee, O thou preserver of men ? Why hast thou set me as a mark against thee, so that I am a burden to myself?"

On the burial of a wife, he chose this, "Lover and friend hast thou put far from me."

He was present at the death-scene of a wife and mother who was remarkably revived in strength a little prior to her departure. In this return of strength she made confession of sin, committed her soul to Jesus, her husband, children and friends to the divine mercy ; and after praying and conversing with a loud voice for nearly an hour, to the astonishment of all present, she sank away in death. The circumstance was thus noticed in Mr. Kendrick's Diary. "This may be a case in which redeeming mercy was afforded in the last moments of life ; this scripture was the text for the funeral discourse : 'Wherefore he is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.'"

These instances all occurred within the space of six months perhaps, but we need not extend our comments upon this point.

Dr. Kendrick was eminently a doctrinal preacher ; he early discovered predilections for a thorough study of the doctrines of the gospel ; he was also interested in familiar discussions of them in social intercourse, and in addition to this his habits as a theological instructor required him to dwell much upon them. Besides, he valued them as essential to the complete discharge of ministerial obligation. In the words of an

associate teacher, from whom we have already quoted, "his aim was so to present the doctrines of the Bible that they might all be seen to centre in, and illustrate the great theme of the cross. He regarded a correct knowledge of scriptural doctrine as essential to enlightened views of Christian duty, and as supplying the most safe and wholesome stimulant to right action. His instructions were, therefore, highly practical in their tendency. Those who sat under his ministry were accustomed to hear the duties of religion urged upon proper grounds, and by pure and elevating motives, and could not fail to acquire just conceptions of the elements which belong to a true and genuine Christian character."

The taste which Dr. Kendrick evinced in preaching would not render him popular with the masses. He could scarcely be a favorite with the multitude, for while he had some capital points as a public speaker, he still lacked some of the essential characteristics of a good pulpit orator. He could seize upon the strong features of a subject, and present them forcibly with argument, tact and real skill; but it did not come within his province to give the nice and delicate lights and shades of a picture at once striking and enchanting. In any approach to the dramatic he would utterly fail; his mind must always have time to work; it could not throw itself at once upon an interesting train of thought and illustration, and move rapidly along with unfaltering tread. Cautious and deliberate, it must have opportunity to describe its course with wary step. It was a manifest law of his mental constitution "to make haste slowly." The preliminaries of his ordinary or extraordinary efforts would seldom strike an audience favorably. In his introduction he was not emotional, his soul could not be set on fire with his favorite themes in the outset of his public addresses. He was himself sensible of this, and it is illustrated by a slight anecdote which we will take the liberty of relating.

During much of his ministry in Eaton he resided in Hamilton, for the more convenient discharge of his duties in the

seminary, and usually rode over to his place of worship on Sunday morning. On one of these occasions, being accompanied by his little daughter, Cordelia, she, with the artlessness of a child, inquired, "Whether it would not be a good plan for him to begin his discourse on the way, so that he might get fairly agoing by the time the hour of service arrived." The father felt the force of the hint thus brought out, and no doubt richly enjoyed the innocent joke ; and he was accustomed in after years to rehearse the incident to his pupils, as revealing an infirmity of which he was sensible, and which was also obvious to a child. Neither age nor experience could remove this habit, it was inwrought with the constitution of his mind.

Dr. Kendrick's appearance in the pulpit, though dignified and commanding, from his physical proportions, and high intellectual development, was also evincive of extreme modesty. In his personal bearing he seemed as if desirous of shrinking from the position he was compelled to assume. At first, upon rising in the pulpit, he was inclined to stoop, and bow the head ; besides, he had a habit of changing his posture at very brief intervals, as if the desk were too low for him, which awakened for the moment the impression of awkwardness.

The implied criticism which Dr. Stillman made upon his manner in his pulpit, when he occupied it in his youth, and among his early attempts in addressing large assemblies, would have been equally applicable after nearly half a century's experience. The suggestion of the Doctor was, "that he should stand upright, not lean forward, nor have any backward motion."

A very perceptible change would take place in his manner when the preliminaries were disposed of, and his giant mind began fully to grasp the subject before him. His stalwart form would rise to its full altitude, his gesticulation would become frequently graceful and dignified, his countenance bright with animation ; and there were occasions when he would bear along his auditors upon a tide of genuine and

lofty eloquence, and when he rose to a perfect mastery over the sublime themes which he was unfolding. Had his voice possessed the compass which some gifted speakers have it would have placed some of his happiest efforts in the front ranks of pulpit oratory. But it lacked compass, and as he advanced with the merits of his subject he usually suffered it to rise too high, and thus put it out of his power to use the mellifluous cadences of a finished orator. The transitions from a high to a low key were too abruptly made to produce the happiest effect.

To draw forth Dr. Kendrick's best pulpit efforts required more than an ordinary occasion. Let a subject be assigned to him, and though it might be environed with difficulties, he would disentangle many an intricate fold, and where he could not untie the gordian knot, he could discourse reasons for the mystery, which if they did not satisfy the minds of his audience, went far to silence their objections. If appointed to exhibit a particular doctrine, or defend any distinguishing feature of the denomination to which he was attached, he left no point unfortified, and went far toward exhausting all the elements of the subject under discussion.

Soon after his removal to Eaton, he was called to preach upon the covenants, on a special occasion. A revered mother in Israel, who in after years had a son to enter the ministry, was induced to review the grounds of her baptism, and after a severe struggle, and an investigation prolonged through more than a year, she and her daughter became converts to Baptist sentiments. The then recent change of views on the part of Judson and Rice, originated this examination. They resided in Hamilton, and were baptized by Rev. Daniel Hascall, pastor of the church there. On the occasion of their baptism, Dr. Kendrick preached the sermon, above alluded to. One of the hearers observed, "It was a masterly discussion on the covenants, founded upon 2 Samuel, 23 : 5, and left neither nook nor corner for Pedobaptism to hide itself in ; it made a strong impression."

The confidence reposed in Dr. Kendrick, as a sound and able preacher naturally induced his brethren both among the laymen and the ministry, to call him forward on important occasions, and impose upon him the duty of instructing the people. Being frequently required to preach on ordination occasions, he was specially familiar with the whole range of themes for such services, and could discuss with great force and pertinence, the duties, privileges, and results of ministerial labor. He was also very happy on funeral occasions, and there are in manuscript, sermons delivered upon the decease of valued laborers in the ministry, which would take a high rank in this department of Christian literature. While they pay a deserved tribute to departed worth, they are applied practically to the benefit of the living. They guard with special care against allowing their portraitures of Christian excellence to degenerate into indiscriminate and fulsome eulogy, and against a failure to render the proper acknowledgment for distinguished excellencies to divine grace.

As the Corresponding Secretary of the New York Baptist Education Society, he was frequently called to chronicle the departure of its members, and to place in the annual report a tribute to their memory. Those who have read these have not failed to notice that they embody with admirable fitness, what it is well for us to hold in remembrance, of those now sanctified and made perfect, while the means whereby they were made so, are magnified and commended to our adoption.

It often fell to Dr. Kendrick's lot to give the parting address to students that had completed their course, and these words of counsel now slumbering in the manuscript, are as full of real sound, and wholesome advice, as many baccalaureate sermons that have found their way to the press. They live still in the heart of many a servant of Jesus, who has acted upon them through a long and successful ministry. Many of these are touching in the fatherly regard which they evince for the candidates of the sacred office, bidding adieu to "the school of the prophets," only to assume the

responsibilities of teachers in the churches of Jesus. Many a reader familiar with the deceased, will revive the tall form in the chapel of the seminary, appealing in pathetic strains to a band of youthful servants, and saying to them as a father would to his children, dear to him as the apple of his eye, "go forth with the benedictions of heaven upon you."

Before dismissing this topic, it is the part of justice to add that we do not claim for his sermons a style of classical finish and elegance, yet for one whose culture was carried on not only without acquaintance with the Grecian and Latin masters, but also without any thorough early training in the higher walks of general literature, his language was choice, expressive, and well conceived, to convey what he thoroughly understood himself. His sermons were more logical than imaginative; his appeals were addressed to the reason and the conscience. It was not his province to deal with the emotional part of human nature, with equal success. He was sparing of anecdotes and those that were adduced by way of illustration, were well authenticated. His discourses were eminently spiritual, and interspersed with frequent quotations from the inspired record. He acknowledged no better source whence to draw illustrations, than the book of books. He drew from experience largely, and this has always been a prized trait of good preaching. Cecil has gone so far as to say, "no man has the moral right to preach beyond his own religious experience." Without concurrence in his view, we must admit that an experimental preacher will always be edifying and comforting to believers, and the ministry of such an one, is most frequently honored in the awakening and conversion of sinners.

In rendering counsel to inquirers, Dr. Kendrick's method was, not to compromise the high views which he entertained of the atonement, of the sovereignty and purposes of God. What he believed, he thought was worthy to be inculcated, and he scrupled not to enforce his views of gospel truth upon the awakened sinner. He felt an entire confidence to abide the

result of a truthful presentation of the gospel. He believed it was the prerogative of the Holy Spirit to employ the word for the conviction and conversion of the sinner. A lady who had sought his counsel when under pungent conviction, said, in referring to this method of Mr. Kendrick. "that in the hour of her deepest anxiety and despondence he said to her, he did not think the Lord ever had heard, or ever would hear and answer the prayer of an impenitent sinner." "I have never," said she, "repeated this suggestion to approving ears, yet I trust it was blest to me ; that it drove me from myself to the one all sufficient Refuge."

CHAPTER XXII.

Congeniality—Frankness—Caution—Conversational Gift—Christian Gentleman—Pacifator—Bearing his own Trials—Illustration—Gaining the Confidence of others—A Case in Point—Home—Hospitality—Correspondence—Letters of Rev. A. Ten Brook and James Edmonds.

IN social and domestic life, Dr. Kendrick was always at home. He was eminently adapted to meet the views and feelings of those with whom he had intercourse, in a manner at once pleasing and instructive, whether he perfectly coincided with them, or widely differed in opinion. Never forward to assume the labor of entertaining the circle into which he might be casually thrown, or which he had voluntarily and designedly joined, he was yet ever ready to contribute his share to the pleasure and profit of the occasion. Nor did the emergency, however sudden, find him disconcerted and devoid of the means of social entertainment. It required no forced drafts upon him to meet the exigences of the case, ordinary or extraordinary; for his conversational gift was exuberant, and his fund of information ample, and his native store of wit never wanting, though he drew but cautiously from the last named resource, lest it might detract from his ministerial character. While he was the last to pride himself in the possession of any gifts, he still called them into service, as opportunity revealed to him the befitting moment of their use.

These traits of character, qualifying him for social life, rendered him a favorite in the families where he was a well known and frequent guest. The children of the household were ever delighted to see him, and equally with the adult members seemed to share in the common joy which the presence of the guest created.

A keen sense of propriety ever dominant in him, kept him from excessive freedom in his frankness, on the one hand, and equally removed, on the other, from that bondage of secrecy that locks up the sympathies of men. His choice was the happy medium which prudence ever suggests, and which long acquaintance justifies. His frankness never betrayed him into weaknesses, nor did his reserve lay him open to the charge of coldness and selfishness. Thus cautious in his social habit, he was rarely mistaken in the attachments which he formed. They were enduring ; and the only change they knew, was the agreeable one of growing with years, and ripening with intercourse.

It was no aim of his, to render himself agreeable that he might minister to his love of approbation, but to make all moments and opportunities minister to some good end. He never felt himself at liberty either to neglect or abuse his conversational gifts.

In the character which we are delineating, there was presented an admirable specimen of a Christian gentleman. He not only knew what was truly courteous, but it was a law of his cultivated nature to practice it. The ease and grace with which he carried out this feature of a finished man, impressed others with its value, and commended its culture, without any honeyed words. If he ever suffered from the incivility of others, few would ever know any thing of its occurrence from him ; and where many would be moved with indignation, and resolve upon having satisfaction, he would quietly bear and forbear, and await the merited recompense from higher than human hands. He knew but one rule by which to square his conduct with men, and that was derived from the pen of inspiration. While some seem to forget the blessed injunctions of the Heavenly Master when under the heat of animated discussion, and amid the asperities growing out of differences of judgment, he never lost sight of the apostolic requirement, " Love as brethren, be pitiful, be courteous."

Hence in the storm, however raised, he was the pacificator rather than the partisan. He sought to assuage the fury of the waves, and bring in the tranquillizing spirit of peace and love. This bent of mind pointed him out as a competent umpire in cases of division and difficulty ; and entailed upon him the unwelcome, and often thankless task of administering advice where the peace of churches had been broken. By the exercise of such traits of character as these, his counsels were sought, even after he was laid aside and suffering excruciatingly upon his bed. It was not unusual for him to listen patiently to the narration of difficulties, even when his friends deemed it far beyond his strength. Nevertheless, his interest in the peace and prosperity of the churches led him to forget self, to forego rest, when an opportunity was thus presented of doing good to others. It was not his habit to disclose his own trials, even to near friends, while any possible hope remained of their favorable issue. His strong hold upon an unseen arm in those seasons, was known to but very few.

An instance occurs that will illustrate the point before us :

During the season already described, in which the leaven of Unitarianism infected a portion of the students in the seminary, Dr. Kendrick was observed to be thoughtful, and deeply intent upon some weighty subject. None could know for a time what it was that oppressed his mind, not even the members of his own family ; so habituated was he to bear his own burdens. But it did not escape the notice of some in the family, that during the watches of the night his voice was heard in under tones from one of the secret apartments of his dwelling. The object of those repeated and weary vigils may be readily imagined. They remind us of the passage, "Weeping may endure for a night, but joy cometh in the morning." We have only to remind our readers of the happy issue to that discussion, followed as it was by the effusions of the Holy Spirit, and the ingathering of precious souls into the kingdom of Christ.

Dr. Kendrick had a happy faculty for winning upon the confidence and affections alike of brethren and of those who made no pretensions to personal religion. It was no rare thing with him to enlist strongly the sympathies of worldly men in support of the institution with which he was so long connected, and with the prosperity of which his very life was identified.

A single instance will show the power of his courteous demeanor. A gentleman from a distant city, at the special invitation of Dr. Kendrick paid a visit to Hamilton, and shared the generous hospitality of his home. The seat of learning was opened to his inspection, its noble objects explained and advocated; not with the obtrusive officiousness which might prejudice an unconverted mind against the cherished object, but with the collectedness of fixed faith in the enterprise, heaven-born and ordained to live.

The favorable result of the visit was, that the gentleman gave, upon his departure, a pledge of one thousand dollars, as a donation to the seminary. This gentleness of bearing, this calmness and self-possession when meeting minds that had been ruffled by passion, or biased by unfounded prejudice, quenched many a fiery dart, and turned away many a fiercely hurled weapon from this beloved institution during its infancy, childhood, and riper years. Nor did Christian courtesy forsake Dr. Kendrick as he forsook the outer world, and entered the precincts of his quiet home. It was not a mere outer garment, there to be laid aside. It was interwoven with the texture of the soul, and he could cast it off only when he cast away himself. In his own family he was free, affectionate, and playful. He loved home, and was passionately fond of his children. It was a pleasure to render them happy, and to pour the sunlight of his countenance upon all who clustered around the welcome board. The inmates of his home were many, but all knew the generosity of his heart, and his liberal hospitality.

For many years the anniversary occasions called together

a throng of visitors from various sections of the land. This annual concourse of guests is likely to weary some, dwelling in close proximity to seats of learning. The novelty wears away, and at length, though the heart is cheered by the presence of distinguished personages, yet the large crowds that gather, frequently impose tasks, by no means easy to be borne.

In the support of these burdens the home of Dr. Kendrick had its full share. So far, however, from weighing them, the privilege of doing it was the chief consideration. It was turned into a gala season of Christian intercourse and cordial greeting of friends. The apartments of the whole dwelling were turned into dormitories by night, and dining halls by day. A hundred dollars expended in hospitality was deemed a cheap method of doing good to a needy cause, which was second to none in the list of benevolent objects. The annual expense of hospitality on these occasions might not vary much from the above sum, but it was accounted as trivial compared with the satisfaction it yielded. Home would have lost one of its most significant meanings to Dr. Kendrick, had it not been the centre of large hospitality.

There is still another sphere in which the Christian gentleman is displayed in a cheering light. Dr. Kendrick's correspondence was very extensive. This was rendered necessary alike from the official relation to the seminary, which he long sustained as its corresponding secretary, and from his wide personal acquaintance, which both duty and inclination prompted him to maintain. These duties as a correspondent were performed with the most scrupulous fidelity, and the perusal of his letters is eminently instructive. Time has turned the sheets into a yellow hue, and the letters long since traced by the hand that is now quiet in the grave, have faded somewhat, but the well formed characters are there, the punctuation is not omitted, and every letter that is entitled to a cross, or dot, has it. It was characteristic of the man to do

his work well, and he would not send these winged messengers abroad until they were full fledged.

The style and spirit of his correspondence were also in admirable keeping with his character. It was never slovenly and slipshod, never even careless, but always in a form which fitted it for the press. In spirit, it ever rose to the height of the subject, and preserved throughout a noble dignity, evincing in its author respect alike for himself, and for those whom he addressed.

It is perhaps proper to say, that the age in which Dr. Kendrick's character was matured, and much of his career spent, was one more observant than our own of the usages of civility. Letter writers generally observed a more dignified and courteous address than is deemed befitting our more active and bustling age. Exemplifications of our statement could be found through the life which we are now sketching.

The following letter, from the Rev. Andrew Ten Brook, now a minister under the United States Government to Bavaria, serves to illustrate still further the social qualities, and accurate business habits of the man.

"Allow me to say that I think Dr. Kendrick eminently showed one characteristic which I should like to see brought out in its full force in his memoir. He had found, more exactly than any person I ever knew, that happy medium between too much engrossment with the cares of this life, and that transcendental character which either incapacitates a man for minute attention to sublunary things, or leads him to despise them. His minute attention to domestic and social duties, and business matters, was not at the expense of time taken from the culture of piety, but was both the result of, and the tributary to his uniform fervor of religious feeling. There are very few religious men engaged in business for themselves, or as business agents for religious objects, who would not allow their minds to become secularized by it. Dr. Kendrick was an exception; he never lost sight of the *end* in the *means*. His business and devotion were one.

“I was not a little interested and amused with an incident which occurred in transactions between him, as a business agent of the Education Society, and myself, showing the accuracy of his recollection, and the delicacy of his feelings. I had sent him a draft for somewhere near the amount I owed the society, and asked him to notify me of the amount still due. He sent me a minute of the notes, in which he mentioned one of one hundred and sixty-three dollars. I wrote him immediately that there was some mistake, that the other notes mentioned amounted to nearly what was due. He replied that the note was but one dollar and sixty-three cents. More than a year afterward, I visited Hamilton, on an anniversary occasion. Dr. Kendrick was supposed to be near his death. His house thronged with those who supposed they were calling upon him for the last time. I could not allow myself to add much to the fatiguing effect of the throng, and called only for a few minutes, promising a longer visit in the ensuing vacation. After the mutual inquiries on meeting, he turned his head from the rest of the company to me, as I sat at the back-side of his bed, and said, ‘Brother Ten Brook, I was very much mortified at that little mistake.’ I had to ask ‘what mistake?’ upon which he went on to give the circumstances, and the exact amount involved.

“Those who knew Dr. Kendrick only in the pulpit, have failed to see him in his most interesting positions. He was a sound preacher, there was weight in his sermons, but they did not show the man in that interesting light reflected from his conversations and letters. I had but little opportunity of knowing him, until about the time of my leaving Hamilton, or rather, after I left. His son in Detroit wrote him to send a pastor to that place. I was to graduate in about three months. To my surprise, he applied to me, and, much to my satisfaction, was with me the first Sabbath I spent in Detroit, in September of 1841. Two weeks from that time, I met him in the extreme west of Michigan, at the Baptist State Convention, and had his company back. Some incidents occurred

which would illustrate his character. I will mention one. We had at one time, for a long stage, a drunken driver. He took upon the box with him an associate of the same character, and noise and profanity increased as they drank. While the stage stood at a post office, the driver passed near the door of the coach, and the Doctor spoke to him, as nearly as I can recollect, as follows: 'Young man, if any pious man should as often use the name of God, *reverently*, as you do *profanely*, you would think him a great fanatic.' The young man looked up, having caught only a part of the remark, and stammered out an inquiry as to what was said, upon which the Doctor repeated the remark. His very appearance doubled the impression, and the two young men took their seats, and maintained, for the rest of the way, a propriety of behavior which showed the influence of exalted religious character.

"Some three weeks after the anniversary to which I alluded above, I was passing through Hamilton with my family on Saturday afternoon. I called to see Dr. Kendrick, and was easily prevailed upon to stay over the Sabbath, and I should be at a loss to select the two days of my life which ever left so deep an impression upon my mind. I mention not now the rich vein of piety which pervaded his conversation, as that was much the same whatever subject was up, but the opening of his large views on education. The conversation was somewhat personal, as he commenced with the reason which had induced him to wish my settlement in Detroit; passed from that to the State University; then to other institutions of the same kind, showing that he had taken a full survey of the field of education throughout the country; that he knew its condition, the dangers which threatened it, and the hopes which might be entertained in regard to it. This picture had affected his mind, and directed and stimulated his exertions even in matters in which no one suspected such a motive. So far as he had influence in settling the students who went forth from Hamilton, this motive had never been entirely without effect, and he knew, too, where nearly every

student had gone, and with the intensest interest had followed them to their fields of labor, and had the most accurate recollection of nearly all that he had ever known or heard in relation to them."

Substantially the same thing has been particularly observed by others. In the winter of 1846 a brother of the writer called upon Dr. Kendrick in his illness. This brother had journeyed somewhat extensively in the states of Illinois and Wisconsin, in the course of which travels it was his fortune to meet with several of the alumni of Madison University. In allusion to these he found invariably that the recollections of Dr. Kendrick were vivid, and that he could, from his memory, relate incidents of their lives, and point out peculiarities of their character, with an aptness both striking and discriminating. When the name of any person, especially in the ministry, was mentioned, the whole character of that individual seemed to rise up in his mind as if the true lineaments of that character, in their minutest lights and shades, had been set in his memory by a daguerreotype. This habit of estimating men had acquired great strength with him, by being, for about thirty years, brought in constant intercourse with youthful candidates for the ministry, in whose culture, discipline, and maturity, he cherished the greatest possible interest.

The following is from the pen of Mr. James Edmunds :—

"My first intimate acquaintance with the late Dr. N. Kendrick was in spending two days with him in visiting a church, of which I was a member in Western New York. When I was leaving him he followed me to my horse, and said, 'We have been praying for such a man as you fourteen years ; I have now found you ; you must leave your farm, go to Hamilton, and assist us in sustaining that institution.' I replied : 'It is impossible, I must attend to my farm, I leave such labor to ministers.' He replied : 'We want laymen for such work, it is not the work for ministers. The Lord will not let you rest on your farm, you must do all you can for him,

you will soon meet Jesus, who died for you, in the judgment.' No argument could have moved me to relinquish my settled plans of life but the solemnity of this appeal. I could not resist it. It carried me at last to Hamilton, and has never allowed me, with a satisfied conscience, to pursue my private business for twenty-six years. The view of the judgment that he impressed on my mind, in five minutes, has ever since made human praise or censure appear of little account. I was intimately associated with him for twelve years. We traveled much together, we were often in deep waters. He was characterized by a spirit of earnest prayer and unyielding faith. *There was no guile in his lips—no sort of trickery in his management.* He would not flatter a man to get his money, when he needed that money ever so much. When the covetousness of men shut up all hope of success, and it seemed as if our young brethren must be driven from their studies for want of funds—at many such times have we retired to our room, and there in the deep silence of the night and at the early dawn of the morning, would he pour out his full soul, and pray for his beloved institution, with a holy earnestness and a subdued zeal which I have never seen equalled elsewhere. In no case do I remember passing through such a struggle without soon finding a way out of our difficulties."

CHAPTER XXIII.

Person—Family Characteristics—Counsellor—"Chatauque Council"—
 "Speculative Free Masonry"—Reproof—Corresponding Secretary—
 Solicitor—Titles—A Conservative—Leading Questions—Anniversaries—
 Tour to Michigan—Indian Missions—Extracts from his Journal
 —Family Bereavement.

BEFORE we pass to the last providential dealings of God with the man whose life we have thus far traced, we will group together a few more features of his character, and events of his life, to render the portraiture complete.

From incidental allusions in the preceding pages the stranger might infer something as to his personal appearance. To use the language of one from whom we have already quoted, "he was one of nature's and of grace's noblemen, formed alike physically, intellectually and morally on a large and generous scale. In person he was tall and commanding, his form and face eminently fitted to inspire respect and veneration. His ample forehead indicated large mental capacities; his mild, deep, blue eye spoke at once the benevolence of his heart, and the depth and acuteness of his intellect. His intellectual powers were of the noblest order." He was a fair sample of the numerous family whence he sprang, and exhibited its usual characteristics for several generations. It is the current and well-sustained testimony that "the Kendricks are a tall race of people, with fair complexion and blue eyes, noted for truth, probity and a high sense of honor; having always an open hand for the needy, with this for their motto inscribed upon their family escutcheon, *Virtue is Honor.*"

Such favorable antecedents always awaken high hopes, and in the instance before us a long and useful life fully justified their indulgence.

The cast of Mr. Kendrick's mind was such as to qualify him pre-eminently for a counsellor. He was accustomed to take broad and liberal views of all matters that came under his notice. He could not be one-sided, and yield to the bias of prejudice, or the claims of party. His nature repelled the thought of being governed or swayed by any thing save truth, and the loftiest motives that deserve a paramount place in determining every one's course. His mind was ever open to conviction, and ready to appreciate the smallest beam of light, from whatever source it might be derived. He had the patience to bear with the infirmities of the weak, and to hear and weigh the reasons which aggrieved brethren might have to offer. The forbearance which he showed towards the errors of brethren or their differences of opinion, and the solidity, integrity and inflexibility of his judgment imparted great weight to his decisions with all parties.

One who was conversant with the life and character of Dr. Kendrick for more than thirty years, and who sat with him in many councils, says, "that, possessing a comprehensive and deliberate mind, and on difficult and intricate questions being always the last to speak, this language might be applied to his advice, 'Unto him men gave ear, and waited, and kept silence at his counsel. After his words they spake not again; and his speech dropped upon them.' He had the peculiar faculty of wielding the wisdom of a whole council to the best advantage, to secure a decision in his own style of thought. His decisions evinced wisdom and close scrutiny."

There are to be found among his papers the records of the proceedings of several councils, some of which pertained to difficult cases of discipline, and others to doctrinal points, a denial of which involved the peace and welfare of many churches. In the earlier part of his ministry he was frequently called to serve as scribe in these ecclesiastical bodies, and thus it happens that copies of their proceedings are in his own handwriting, and preserved with his other papers. From these we are furnished with palpable evidence of the

intricate difficulties that were, from time to time, brought before him, and also of the prudence and judgment that he evinced in situations at once the most responsible, delicate and trying.

During the excitement upon "Speculative Free Masonry" that began in the autumn of 1826, and continued for several years, extending into many states of the Union, but affecting more especially the state of New York, this man so highly prized for his sage counsel, was often called upon to render the fruits of his wisdom. The subject was neither to be ruled out of politics nor religion. Party issues grew out of it at the ballot-box, and churches were more or less distracted. The wisdom of the greatest leaders in Israel could not prevent divisions. Under the meridian of western New York, discussions in church and state reached an intense heat.

In the winter of 1831, in the month of February, Mr. Kendrick was called to the "Chatauque Council" held at Fredonia. It was deemed necessary to pass out of the infected district to obtain persons that commanded the confidence of churches and associations, and whose decisions would be impartial and sanctioned by divine truth. For this purpose, brethren were called at the distance of two hundred and fifty miles, embracing the now sainted Peck, Bennett, Leonard and Galusha, and others that still survive. The troubles which they were invited to consider were serious, and had divided every church in the association. Mr. Kendrick was appointed moderator of the body, and it is no disparagement to the excellent brethren associated with him, to say, he was the presiding genius and ruling spirit of the council. Those familiar with its tedious investigations, prolonged through nine days and evenings, need only to be reminded, that the matters presented were environed with no ordinary difficulties. Suffice it to say, the brethren fixed upon the "Whitesboro Resolutions," as the basis of reconciliation and harmony. It was deemed by some the most important decision ever made in the state by our denomi-

nation. Many years have passed since these breaches in Zion were healed, yet aged brethren in the region of Fredonia now bear testimony that the peace of the churches and the association, was due, rather to the wise, gentle and fatherly counsels, together with the personal influence of Mr. Kendrick, than to the above named platform ; several times but for him, the council itself would have been broken into fragments, and the desired result would thus have been totally defeated.

As he was at one period of his life somewhat identified with the Masonic Order, it is but justice to state, that he was one of the delegates to the conference in which ten or eleven associations were represented, held at Whitesboro, October 22-23, in 1829. This conference framed the resolutions referred to above. It may be inferred however, that no new opinions were entertained upon the general subject, none at least strikingly different from what he had for many years cherished. For we find that a council held at Addison, Vt., February 20th 1815, of which he was clerk, and the Rev. Aaron Leland, moderator, incorporated substantially the same principle in its decision as that which was made the basis of action at Whitesboro fourteen years later.

It was not in matters affecting the peace and prosperity of churches alone, that our departed father was appealed to for counsel, but individuals falling under Christian censure, or becoming involved in personal difficulties sought the benefit of his advice. Few if any, could administer rebuke with greater plainness and fidelity without exciting displeasure. This arose, either from the confidence reposed in the purity of his motives, or from the affection cherished for him, which effectually robbed reproof of its sting ; illustrating most happily the words of the Psalmist, " Let the righteous smite me ; it shall be a kindness : and let him reprove me ; it shall be an excellent oil which shall not break my head."

It would surprise many to know how great the number that consulted him when placed in doubtful and trying positions, and how wide the range of interests upon which

his merits as a counsellor were admitted. Lengthy epistles now among his papers, are sure testimonials to his widely conceded capacity as an able adviser.

In discharging the duties of corresponding secretary, he was required to put in the possession of the several agents the most explicit and direct information, that they might work to the best advantage. This devolved upon Mr. Kendrick the necessity of very extensive correspondence. He sought to afford the agents in the society's employ every facility for the prosecution of their work, by apprising them of every item of interest connected with the school, and furnishing them data from its past history, which would aid them in the furtherance of their work. Nor was his labor ended with giving to this and that agent a statistical view of the resources and wants of the seminary. He gave directions *what* to do, and *how* to do it. He knew men far and near, and his advice in the manner of approaching them, was never out of place. One constant habit with him reveals to us the ground of his unshaken confidence. It was this, the inculcation of a prayerful spirit in the minds of the agents as they executed their work. Some might suppose, that engrossed as he necessarily was with the routine of business, that when he had made mention of secular items, he would have neither time nor inclination to observe any thing further. But so habitual was his own dependence upon God, and so constant his resort to him in prayer, for his blessing to rest upon every branch of the enterprise, that it was in perfect keeping with his character and daily practice, to urge upon them all, to act by their prayers. These letters were not written for the public eye, yet in them, we have the indisputable evidence that he was actuated by a deep sense of his reliance upon an unseen One. When men seemed to lack sympathy for the cause in which he had embarked, he turned unto God and seemed ever to feel that he would raise up friends for the support of the institution.

The labor in this department was exacting and severe,

because it required such constant study, and the greatest promptness to meet the duties imposed at the proper time; for otherwise there was an irreparable loss sustained. The failure to send by the first departing mail, would occasion detention and involve the agents in very great embarrassments, hence his work had to be done with dispatch.

Moreover, the correspondence soliciting the patronage of able brethren, was very extensive. This delicate business was ever conducted upon principles of candor, Christian courtesy, and at the same time with great fidelity. He certainly did not fail to make an impression that the institution had just claims upon the benevolent; and he presented the whole subject in such a light, that only strong reasons would allow the person to decline his invitation to patronize the object. He was not always successful in securing the object for which he wrote, but the work itself was just as faithfully done as though thousands of dollars were to be the immediate fruit of the effort. To perform tasks of this nature required great patience and faith.

As a personal solicitor of patronage to the institution, he was every thing that could be desired. He often found it necessary to meet objections. He did not look with disdain upon those who raised them, but condescended to take up and answer their difficulties, one by one; and although it might be a thankless task, yet he parted with those who refused to give, in good feeling, and was careful not to place any weapon at their command which might be turned to the injury of the cause. Thus he never created enemies to the object which he advocated, and thus so far from rearing barriers to a second visit, he paved the way for a cordial welcome. His candor won from others the belief that he was honest. His coolness, self possession, and enlightened views, elicited confidence. His enthusiasm was regulated by prudence, and controlled by judgment. He made no extravagant representations, and was therefore never embarrassed by the result

of his plans, neither involving himself nor his friends in the meshes of his own manufacture.

From the sphere of Dr. Kendrick's labors, the discipline which he acquired, and the habits of study which he fostered, it will be seen, that while he was not learned, in the strict sense of the term, he was still well read in his profession, and possessed a large share of general intelligence. He was well versed in the knowledge of men generally, as well as in books pertaining to his line of investigations. As a merited tribute to his attainments as a self-educated man, he was complimented with an honorary degree of Master of Arts, in 1819, from Brown University ; and his standing as a theologian was indicated by having the degree of Doctor of Divinity conferred upon him from the same source four years afterwards.

From the admirable symmetry of his character, he was effectually fortified against the danger of selecting any fanatical hobby. He was yet in favor of every true reform, and he believed that to ensure success, the gospel must be the basis of every improving change. No apostles of progress, however enthusiastic or sanguine, could inspire him with confidence in their measures unless they were believing advocates of the Christian religion. As already hinted, his nature was highly conservative, and his course upon the leading questions of the day savored of this character. A sense of duty often constrained him to repress the indiscreet zeal of some, whom he saw to be defeating rather than obtaining the objects proposed to themselves. He was occasionally compelled to witness things that were painful to him. Cherishing a strong love for sound doctrine, he deplored departures from it as calamitous to the church, and particularly unfortunate to the ministry. In addition to the threatening invasions of error, which excited so much alarm at one period, and which has already been noticed in the preceding pages, there was at a later day the leaven of modern perfectionism in the seminary. Although its influence was limited, yet it gave Dr.

Kendrick great trouble. Wherever the heresy was accepted, it was adhered to with pertinacious tenacity. This, or any other departure from sound faith in those who had once enjoyed the advantages of his own instruction, was particularly distressing to him, and he sought if possible to recover the victims from the mistaken views which they had too unguardedly adopted.

He seemed to apprehend in every case the evils resulting therefrom. Too often had he been solicited to impart his counsel and lend his influence for the purpose of healing divisions in churches caused by the dissemination of false doctrines, to be indifferent to their propagation. He took pains to manifest a kind and forbearing spirit towards the advocates of error, and sought their reclamation to "the form of sound words," and "the old paths" of orthodoxy.

Dr. Kendrick took high ground upon the observance of the Lord's Day, and advocated the repeal of the law by Congress that requires the transportation of the mail, and the opening of the post-office on that day. These are his words—

"No Christian nation can trample, with impunity, upon the laws of God. God has ordained a Sabbath, and commanded that no work shall be done on that day; but our nation has a law against it. This people refuse, by their legislative enactments, to recognize the law of the Sabbath, and send out their servants with the mail every Sabbath day, over the whole length and breadth of the land."

Upon the great leading questions of public interest his influence was cast into the right scale, and his heart and hand were ready to patronize every branch of benevolent labor.

He took a deep interest in the anniversaries of our public bodies. He was a member of the old Triennial Convention, not one of its originators, but meeting with it for the first time in 1826, when it convened with the Oliver Street Baptist Church, New York City, and was present at each subsequent anniversary save two, so long as it remained unchanged. The occasions excepted were in 1829 and 1844, when the

Convention met in Philadelphia. After this body was transformed into the American Baptist Missionary Union, being made a life member by the courtesy of the First Baptist Church in Hamilton, his interest in the cause of foreign missions continued unabated.

His position in the formation of the American and Foreign Bible Society was a decided one. He approved the principle upon which it was organized, and defended its operations. He was also early identified with the Baptist Missionary Convention of the State of New York, being made one of its directors immediately after the Hamilton Baptist Missionary Society was merged in that body.

Dr. Kendrick's interest in all missionary and benevolent organizations was abundantly testified by his efforts to be present at their anniversaries, and still more by the sacrifices made to secure their highest efficiency in carrying out the purposes of their creation. He made a tour to Michigan in the autumn of 1836 to aid in the organization of a State Convention, and to visit the Ottawa Mission, at Grand Rapids. In this tour he was accompanied by a fellow laborer in the cause of ministerial education, the Rev. Elon Galusha. These lengthy journeys over land and lake were only in keeping with the habits of earlier life to promote the cause of the Redeemer.

When the initiatory steps were taken for the establishment of a mission, both among the Oneida Indians, and the Tuscaroras of New York State, under the auspices of the Hamilton Baptist Missionary Society, Dr. Kendrick was one of the committee to whose care that responsible duty was entrusted. Living but a short distance from the Onedia tribe, it involved no great sacrifice of time, to determine upon the course requisite to inaugurate a mission school, and preaching services, which continued with flattering prospects until the mission was removed to Tonawanda. But the effort to plant Christianity among the western tribes of the state, was a task, not so easily accomplished. In September, 1819, Mr.

Kendrick, accompanied by Deacon Olmsted, of Hamilton, set out to meet with an Indian Council at Buffalo, for the purpose of paving the way for permanent missionary labor amongst these sons of the forest. This successful embassy engrossed about three weeks, requiring the performance of a journey of five hundred miles, with the usual fatigues incident to private travel.

It may present to the reader a just idea of the man's habitual self-depreciation, and the spirit of his uniform piety, if we here furnish two or three specimens from his journal entered upon his birth days.

"MIDDLEBURY, *April 22d*, 1816.—"This day I am thirty-nine years old. The last year I have preached one hundred and thirty-one sermons, besides being able to attend church meetings and conferences. I have not been kept from the house of God by ill-health a single Sabbath during the year. I have been able to preach and have preached from two to three sermons every Sabbath, excepting two, when I preached only one in a day. I have taught a school of about fifty scholars six months of the time. I have attended the ordination of Brother Fisher in Brandon, and three councils to settle difficulties in churches, one in Hubbardton, one in Thetford in a Congregational Church, and one in Swanton. I went one journey to Lansingburgh in July with my declining companion. I was up much during the nights with her until October 11th, when it pleased God to remove her by death. I spent four weeks with the Legislature of this state.—The past year has been marked with some of the severest trials of my life, chiefly on account of being deprived of my partner, who left me with two little children. I have thought God was with me at times and sustained me by his mercy. But alas! my heart has been far from God much of the time. I have been unfruitful, and my labors have been apparently of but little use. O that it may please God to revive in me the good work of his grace, and afford me more of his divine presence in the closet, in the study and in the pulpit. If I am

permitted to live another year, O that I may live more to God than I have the past year, and may it please God to visit his people here with his Spirit and quicken and add to them of such as shall be saved."

"EATON, N. Y., *April, 22d, 1817.*—"A pleasant morn—to-day I am forty years old : few and evil have been my days. Alas ! how little have I done for God, and how little have I a prospect of doing. May it please God to glorify the riches of his grace in the pardon of such a sinful worm. I have been permitted to see much of his goodness and grace the last year. Twenty-five have been added by baptism to the small church at Middlebury, with which I labor, and I have baptized about twelve that have joined with other churches.

"I have seen more extensive revivals the past year than I ever saw before in my life. I have thought sometimes I have been a partaker of the blessing myself. But oh ! how I have failed of rendering suitable returns to God. My poor performances have appeared in some instances to be a means of awakening sinners ; but this to me is astonishing.

"May it please God to take the possession and control of my heart, and possess it with life and love. I fail much in prayer, and especially in the closet. O that God would afford his presence there. I am now two hundred miles from my dear people at M., and do not know but God will call me to this part of his vineyard. May he let me know his will. I have heard a sweet sermon this afternoon from Bro. John Peck, on the gospel's joyful sound."

After over twenty years added to the above period, he is still far from entertaining exalted views of himself. The extract which follows is from a letter to his children in Detroit.

"I have but a few days more to finish my earthly pilgrimage, and if I can be of any use to the Saviour's cause, I wish to spare no pains. To-day I am sixty-two years old. Alas ! how frail and short my life has been. It seems more like a vapor than a substance. I am daily more indebted to grace, and much remains to be done to subdue the depravity of my

heart and fit me for the enjoyment of God in his heavenly kingdom. I have never obtained the victory over my doubts, nor do I altogether lose my hope."

In concluding this chapter, it will be proper and instructive to refer to his resignation to the divine will under severe family affliction. His bereavements as they have occurred in the removal of two endeared partners and a child, have already been noticed. In the winter of 1841, Mr. Kendrick suffered the loss of his son Cotton Mather, a youth of about nineteen years, and of decided talent. This stroke of divine providence would have been heavy to bear under any circumstances. It was doubly severe, because sudden and unexpected. Besides, the disease which prostrated its victim, obscured the sufferer's reason, and removed him while he was mostly if not entirely unconscious of his last change. Nor was this the sorest of the trial. The son had once given, it was thought, bright evidence of conversion, but had subsequently declined in religious emotion, and relapsed into indifference. The clouded intellect debarred the father from communion with his son in that anxious hour, and he was compelled to commit him, whom he had so often counseled into the hands of God, and find his only refuge in prayer. It was in accordance with the wishes of the bereaved parent that the facts above noted were stated by Professor Maginnis, who conducted the funeral services, and the affecting circumstances of the sudden decease left to bear home their own admonition to the living. The sanctuary was on that occasion a Bochim, and the solemn providence seemed to be owned at once of God, as the direct means of a revival of religion in the college of which the deceased was a member, and of which a large number were present to mingle their unfeigned sorrow with the mourning circle.

These impressive services were held upon the Lord's Day ; and in the faculty's usual method of conducting daily chapel exercises in the seminary by rotation, it always devolved upon Dr. Kendrick to lead them on Monday evening. He

was present and officiated the day after his son's burial. Whether by design or by accident we cannot say, he read the portion of Scripture in which stood the text which had been used upon the recent funeral occasion. It was as follows :

“ I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.

“ Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.”

The strong man was overcome, and his deep emotion interrupted his reading, while many tears freely shed by the students, gave evidence that their hearts were sympathizing with their venerated instructor in his weighty affliction.

It is wonderful to discover the fullness of his consolation even here as appears from his own expression. He said “ he felt reconciled to Mather's death when he reflected that God loved him more than he could.”

CHAPTER XXIV.

Cause of his Illness—Confined to his Room—Journey to New York City—Surgical Examination—Affecting Scene—Interview with Religious Friends—Return—Difficulties Increased—Last Visit to the Institution—Letter from Dr. Church—His own Letters—Letter from Professor Bliss—His own Letters.

THE long and painful illness of Dr. Kendrick began with an accidental fall, which happened in December, 1844. While on his way from the residence of Professor Eaton to his own home, in descending the hill, the surface of which was covered with ice, he was precipitated to the ground with great violence. The fall was so severe as to unman him for awhile, and so unexpected, that his back and hips received its full force. No serious consequences, however, were anticipated from this accident. But, about six weeks afterwards, he began to suffer slight pains in the lower part of his back, which increased until their intensity interrupted his sleep. His labors, however, were not suspended by these sufferings through the winter, yet in the spring he was compelled to discontinue them abroad. Other symptoms appeared of a serious character. Local inflammation set in, so great as to render the slightest covering painful. He resorted to medical treatment, but with no perceptible benefit. The case was one of great obscurity to able and skillful physicians, and left his attending surgeon, though a man of eminence in his profession, in doubt whether the disease was confined to the nerves and muscles, or extended to the bones. Desirous of doing all that could be done to remove the difficulty, about a year after the injury, he had a seton inserted in his back, which occasioned additional inflammation in the affected parts. He was now compelled to take his bed, and the only respite which he had was to walk occasionally about his room. The suffering from his

back was attended with other difficulties of a complicated character, which put him in extreme agony, so as to allow him but little sleep. Up to this time his case was not looked upon as hopeless. At this period many of his friends strongly recommended the hydropathic treatment. His own mind was inclined to make trial of the system, but not without proper advisers. In June following, he consulted with his brother, Thomas Kendrick, M. D., as to the probable effect of the water treatment. The opinion of his brother was, that if the bones of the back were not diseased, the hydropathic practice would probably benefit him ; if they were, he frankly told him he would not be cured. The patient inquired, "How shall I ascertain this point?" "Go with me," was the reply, "to New York, and let Professor Parker examine your back by cutting through the integuments down to the bone, and he can tell you all about it."

To this proposed measure, another brother present, who was possessed of strong sympathetic feeling and nervous excitability, remarked, "it is inhuman to advise such a journey." But the patient resolved at once to carry out the advice, believing that it could be done without any additional suffering. His own mind devised the method of reaching New York City, with the least possible fatigue and suffering to himself. It was this ; to be borne on his bed by canal to Utica, by railroad to Troy, and thence to New York by steamboat, and he wished to start in three days, provided the brother who suggested the journey, would accompany him there and back.

Arrangements were made to set out at the proposed time ; not, however, without making this movement a subject of prayer, and asking the blessing of God upon the step. His friends gathered around him, moved to tears at the thought of the painful errand for which he left his home, yet he took his departure with his usual cheerfulness, calmly resigned to the will of God, and trustfully awaiting the issue of this journey, so wholly unlike his former numerous visits to New York.

The journey was made in due time, and his boarding house selected in Broadway, where every want could be promptly met. On the day after his arrival, the attending brother called upon Professor Parker, who came and examined him, and made an engagement to operate upon the injured part on the following day, attended by Professor Watts. Accordingly, at the appointed time, the operation was performed by cutting through the integuments of the back down to the vertebræ. On exposing the bones, they were found to be much decayed, porous, like a honey comb, and destitute of vitality. The operation, we hardly need say, was extremely painful, yet not a groan escaped the lips of the agonized patient.

After dressing the wound the surgeons retired into an adjoining room for the purpose of washing their instruments, and also to apprise the friends fully of the condition and prospects of the patient. Dr. Parker, addressing the brother that had suggested the examination, remarked, "You have seen the condition of the vertebræ; they are dead, and there is no possibility of cure. Tell your brother the facts, for I cannot do it." To this he at once replied, "My brother will ask a full development of the case from you, sir, and would be unwilling to have you leave until you have disclosed the worst features to him." He assured him that he would find his patient perfectly tranquil in apprehension of death; and suggested that a few moments' conversation with him, upon the themes of life and death, would readily prepare the way for what he felt it necessary to communicate to the sufferer. Dr. Parker then consented to break the matter to him.

It demands an eye-witness to sketch the scene that ensued. There were a dozen or more relatives and interested friends present, watching with breathless anxiety the emotions with which the medical opinions would be received. All were in tears, and none in that moment had perfect control of his feelings save the man of God now placed in the near and certain prospect of the eternal world. He received the

tidings without the slightest alarm. The announcement of a fatal result did not even break the serenity of his mind, so profound was that peace which he enjoyed in the Saviour, so unshaken was his confidence in him in whom he had believed. The scene ended ; and the errand upon which he came now disposed of, he gave direction to have his bills incurred in the city discharged, and every thing in readiness to return to Troy, on his homeward way, in the evening boat. He also desired, if it accorded with the wishes of the landlady, that a short season of prayer might be held in his room at three o'clock that afternoon, and to have her recently widowed daughter present, and such other friends as might be willing to spend a little time in devotion before he returned to his home. At the appointed time, the room was filled with dear friends, who came, not to see a stranger, but one long known and well known to them. After religious conversation with several individuals, he led the devotions on the occasion in a touching and melting prayer. Says one who joined in that solemn and affecting service,—“ When I call to mind that prayer, I regard it as the prayer of a righteous man ; and to see his manly form prostrated upon a bed of sickness, suffering under a fatal disease, his angelic countenance beaming with peculiar lustre, and his sparkling eyes radiant with the light of revelation, and with a glorious hope of soon being a partaker of that heavenly inheritance which every righteous man so much desires, was enough to render me *submissive* to the will of God.”

The result of this examination by surgeons of such eminence, forbade further resort to curative remedies ; and the recourse to water treatment was therefore not attempted. The journey homeward was immediately entered upon, and completed after an absence of two weeks. Before a man of naturally robust habits, and unusually vigorous constitution, was now placed the probable certainty that he must waste away by a gradual and painful dissolution.

From the first of May, 1846, the suffering patient was com-

pelled to lie the whole time on his left side, for his right limb had become so much affected as to forbid reclining upon it, and during the entire summer he was barely able to walk short distances, but could not sit in a chair or bear the slightest pressure against the back. His right limb continued to fail, and at length it became contracted, so that in October following he could bear no weight upon it whatever. Through the winter he lay helpless, wholly confined to his bed and compelled to recline upon his left side. In this condition he continued gradually and almost imperceptibly to decline; indeed, as his constitution was sound, aside from the injury occasioned by the fall, it rendered the struggle with the great foe the more prolonged and severe. It was like a long siege against the most strongly fortified city, where the ample means of defense serve only to protract and intensify the sufferings of the beleaguered town, since it must inevitably surrender at last. It was a case in which one member suffered, and all the members suffered with it, until amid dissolving agony the very throne of life became the seat of death.

Once more during this long and painful season of suffering he was permitted to visit, on a memorable occasion, the institution he so much loved. It was on an occasion referred to by Rev. George W. Anderson, one of the Alumni, in a letter under date of August 16, 1846, to one of our religious journals. Many others will remember the scene, at the close of a session which had been marked by a memorable outpouring of the Holy Spirit.

“During the winter fears were entertained that he would soon be removed; but towards the end of the winter session, his health seemed to be improving. I shall never forget the solemn effect of his appearance in the chapel of the institution, on occasion of the administering of the Lord’s Supper, the last Lord’s Day of the winter term. I would almost as soon have expected to see a visitant from the graveyard come in our midst. The last time I had seen him was some

weeks before on his bed of suffering. I had watched during the night with him, and never then expected to see him out of his home again. He, however, was once more permitted to leave his bed and home; yet it was only a temporary relief that he obtained.

"On my visit to-day, I found that his disease has been making constant progress. He is now able to sit up only for a short time; and is compelled to lie wholly on one side. He suffers much pain; but his mind is clear and vigorous, and his spirit rests with calm composure on the promises of Him whom he has so long served. * * * The cause of ministerial education in our denomination, and the cause of Christ at large, owe much to his long and zealous labors. His influence on the ministers that have gone out from Hamilton to labor in different parts of the world can never be known upon earth."

When it became generally known that he was suffering greatly, Dr. Kendrick received many letters expressive of the deepest sympathy in his affliction, and also of the warmest solicitude about the issue of his sickness. The following is from Dr. Church, then of Rochester and now of New York City. It bears date Jan. 12, 1846 :

"MY DEAR DOCTOR KENDRICK :

"I have just learned, with the deepest solicitude, that you are suffering under a severe indisposition, the issue of which human foresight cannot determine. Had I never enjoyed the intimacy of your personal acquaintance and friendship, such intelligence could not fail to affect me deeply, in view of the highly important relations which you sustain to the interests of religion in the world. But when to these are added the recollection of my great indebtedness to your teaching and your influence at an interesting period of my life, and the truly parental and filial regard which has long subsisted between us, I confess your sickness touches my tenderest sensibilities, and makes me involuntarily exclaim,

O ! that I could do something, though it were the merest trifle, to smoothe your pathway to the grave. You have this to comfort you, that however low the estimate you place upon your own services, there are hundreds who, like myself, feel that they owe more to you, under God, than to almost any other living man. You have put them upon a track of mental improvement, and of theological learning, which, but for your agency, they might never have reached. I name these things as causes of gratitude to him from whom all good has come, that Christ has been, so far, honored by your life, and we trust he will be by your death, whenever that event shall arrive."

The copious extracts which are inserted in the remaining part of this, and the following chapters, are mostly selected from letters addressed to his children in Detroit; the remainder have been chosen from those written to intimate friends. The biographer has deemed this method the best to give his readers a just idea of Dr. Kendrick's physical condition, and the tone of that remarkable Christian experience which he enjoyed during his years of confinement.

August 22d, 1846, he thus writes to his children :

"I make another attempt at writing you a few lines, although under more afflicting circumstances than when I wrote you last. I have been suffering more pain in my back, where the bone is decaying, than I have been before. It is more difficult for me to walk, and yet I attempt it a number of times a day, as the only relief to my left side, to which I am confined in bed, not being able to lie on the other. I think I am gradually wasting away, and yet I may have months of affliction allotted me before I am released from the body. There is a foundation for hope in the gospel, permanent as the promises and the oath of God, and I cherish the hope, that through matchless grace in the Saviour, I may be found on that rock at last. I know it will be marvelous mercy if so vile a sinner is saved, but the grace of God is all-sufficient. I feel calm and confiding in the

Lamb that was slain, the most of my time, and yet have great hardness of heart, which the Spirit alone can remove. I will keep you advised of my condition, from time to time, and shall be pleased to see you again, if God will, before leaving the world."

To the same he writes, September 11th, 1846 :

"VERY DEAR SILAS AND FANNY:

"I am yet this side the grave, in the care of a kind God and Saviour, who, I hope, after my enduring all that infinite wisdom and goodness may appoint unto me in this life, may be pleased, through infinite grace, to grant me an inheritance among all them that are sanctified. I ask not to be in any other hands, but to be submissive in all things. My sufferings are somewhat increased from three weeks ago. I am still confined to my left side, with more pain in my back and right limb, the latter of which has hardly strength to sustain my weight. I attempt to walk my room daily with help. I may linger yet for months, or may be called in much less time to relinquish my connection with this life. With reference to your visiting me once more, I can only say, as I said before, make it convenient to yourselves while sailing is good, or even beyond that, if no material alteration in my case should occur, and it would best accommodate you."

The contemplated visit he received in the ensuing month.

We here insert an extract from a letter addressed to the Rev. James J. Woolsey, Norwalk, Connecticut, dated September 12th, 1846. The paragraphs, like many in his extensive correspondence, evince the unflagging interest which he cherished in the university, and also the elevated tone of piety which he habitually cultivated.

"Our watchword is '*onward*,' and yet the burden of sustaining the interest is increasing. The reflex influence of the alumni, which is increasing, is truly cheering. The fruits of

your ministry which you have directed here, are among our choicest young men.

“I would gladly respond to the whole of your letter, so full of interest, but my condition compels me to be brief. Your sympathies for my afflictions is gratefully acknowledged, but your desires for my restoration, I apprehend, can never be realized. I have been confined to my bed since December, unable to sit up, and now unable to walk. My sufferings are severe, from an injury in the lower part of the back, occasioned by a fall a year ago last December, and from nervous affections, which have obliged me to lie on my left side for the last four months, and allow me very little sleep. I may hold out for months longer, but the case forbids all hope of recovery. Your happy allusion to the fountains of mercy opened in the gospel, afforded me a fresh spring of joy, and I think I can say my hope is in the precious Saviour. His gospel never appeared more rich and glorious, or more worthy of all acceptance, than it does now. What a precious theme to preach! It must be published in all the world; aside from this there is no salvation. I hope you will long be spared for this glorious work. I would gladly say more, but my strength fails. Help me with your prayers. Be faithful unto death, and you will receive a crown of life. Farewell! my dear brother in Christ, I hope ere long to meet you among the redeemed, around the throne of the Lamb.

“Your affectionate brother,

“NATHL. KENDRICK.”

The following, about three weeks later, addressed to Mrs. H. E. Thompson, shows no material change:—

“It gives me pleasure to hear of the continued mercies of our covenant-keeping God to your infirm and afflicted family. Give my love to that dear doctor, and tell him I have him in grateful and prayerful remembrance. I hope, beyond this life, to see him freed from the nature and effects of sin, beautified with robes of righteousness, in the full fruition of God

and the Lamb. In the end you will see both the wisdom and goodness of God, in making you a ministering spirit to that dear man and his family. I can write but few words ; I am much worse than when you were here. I have lost the use of my right limb, and have become helpless. The work of dissolution is painfully progressing, and I know not how long I am to remain in the flesh. My hope, and help, and rejoicing, are all in God and the Lamb."

The state of Dr. Kendrick's mind is further reflected in the following extract from a letter, bearing date November 17th, 1846, and written by one of the alumni, Professor George R. Bliss, Lewisburg University, at that time pastor of the Baptist church, New Brunswick, New Jersey. After an allusion to his anticipated death, the letter proceeds thus :

"I speak thus freely of your departure from the earth, because I have heard from various sources, not only that this event is sadly anticipated by your friends, but that you yourself are awaiting its approach. Without any intimations of the state of your mind in these circumstances, I should have been quite confident that the Father of mercies and God of all comfort would comfort his servant in this tribulation, and prove his grace sufficient for him. My short ministry, however uneventful otherwise, has brought me often to the death-bed of the saints, and there I have seen some of the finest illustrations of the grace of God, and the most encouraging fulfillment of his promises. Though passing through the valley and shadow of death, they have feared no evil, because Jesus has been with them every one, and led them safely by his kind hand. With them most truly at evening time it was light. Those who had been most timid, were enabled now to ask in triumph, 'O death where is thy sting?' But while I might reasonably have calculated on your enjoying similar supports, I have been extremely glad to hear that such was actually the fact. I have heard that in the furnace of your trial, you have had a glorious presence with you, such as is only vouchsafed in the furnace, to protect you from

all harm. I have even been told that you seemed, through God's mercy, to have come into the land of Beulah, where the sun shineth night and day. Blessed be the Lord who hath showed you his marvellous kindness."

The extract, which is given below, affords a clue to the indefatigable labors which he performed, notwithstanding his enfeebled and suffering state. The letter is addressed to his son, dated Hamilton, December 9th, 1846.

"Very little perceivable change in my case has occurred since you left, except an abatement of the nervous pains and some part of the time less pain in the back. I am now suffering in the back as much as at any time. I have had more sleep for the past two weeks than usual. On the whole I do not perceive that I have lost ground since you were here, and in some respects a little improved. It will be a year, the fifteenth of this month since I have been confined to my bed, and I may have as much longer to finish my work : but I am happy that all my changes and my appointed time, are with God, and not revealed to us. God is good—the Saviour is precious—the Holy Spirit is a comforter. I think I love the gospel, and if by remaining in the furnace, I can in any way promote the gospel, I am happy to do so. I have addressed about forty individuals by letter, to obtain their assistance in paying our bank loan, due the 17th instant, and have received one hundred and thirty-five dollars, with promises of some two hundred more, besides I am looking for more from those who have not yet responded to the call. I have also prepared an article for the New York Recorder, to call the attention of the churches in that section of the state to the wants of the institution. I think I shall send a copy of it to the Register, although it is a feeble production. The institution has gone on remarkably pleasant this session. There is a healthy religious state of feeling, and quite a spirit of prayer among the students. I have one to watch with me every night, and when I cannot sleep, I have a season of prayer with him. The theological classes, and the senior

collegiate class, have each held a prayer meeting in my room, and the next class has a meeting appointed."

To the same, he writes on December 15th :

"I wrote you on the ninth, and gave you an account of my condition, which was a little more favorable than it had been. Since that I have experienced no material change, except an increase of pain in the back. It was so intense last night, that I got no sleep, and yet, having a watcher from the institution, of much piety, I spent the night with him in conversation, prayer and reading Payson's memoir, very happily.

"We conversed largely on the importance of moral culture, as well as intellectual, for the ministry—the provision God made for the former, as well as the latter—that due attention to the scriptures, prayer, secret and social meditation and other religious duties, would do as much to develop and mature the gracious affections of the heart, as a proper attention to study, would cultivate the powers of the understanding—that students on completing their course of education for the ministry, should be prepared to sustain as good an examination on their religious as literary improvements.

"I had made a communication to the faculty on the subject of recommending to the students who hold a prayer meeting every Wednesday evening, by classes, that they appropriate one of these meetings every month, to pray for the Spirit to be poured out upon the churches and the impenitent ; and once a quarter, let all the classes come together for such a meeting, when the faculty and the church connected with the institution should meet with them. This might have a good influence on the institution, and serve to commend it to the churches, that are contributing to its support. The faculty communicated the suggestion to the students, Sabbath evening, and it appeared to meet with a cordial reception. We conversed on the pleasant and prosperous state of the institution—the very interesting prayer meetings they have with the church, Sabbath evenings.

"Arrangements are made to supply me with watchers, so

that every student may in his turn have the privilege, for so they regard it. The two theological, and senior collegiate classes have had their turns, and the junior collegiate is now supplying me in alphabetical order, which course is to be carried out through the lower classes. I have the sympathies of all the friends of the Saviour around me. How multifarious are the mercies of God our Saviour! who would wish to dictate to infinite wisdom and goodness? but would rather say "Let him do what seemeth him good."

The following also discloses the depth of love which, in the midst of failing strength, he cherished in the institution, and how much he labored to promote the spirituality of the students—

"Hamilton, Dec. 24th, 1846.

"VERY DEAR SON,

"Yours of the 15th came to hand this morning. Your care and kindness and sympathies, and lovely letters, are entitled to a prompt and hearty response. I have you and your affectionate Fanny much in mind; remembering you daily at the mercy seat. I cannot estimate the mercy God has conferred upon me in giving me two children so much to my liking, and who contribute so much consolation to me, in the days of my affliction. My condition, although not less helpless, is nevertheless not as painful, with the exception of now and then a day, as when you were here. I am writing a little more than I should have done. I obtained from individuals, on direct application, towards paying our bank debt, a little over four hundred dollars. I expect to hear from some others, who did not respond in season. The sophomore class held an interesting prayer meeting with me last evening. The classes will hold a prayer meeting the first Wednesday evening in January, to pray for the outpouring of the Spirit of God upon the churches and the community at large, which they propose to do monthly.

"I am looking upon my time as narrowing away to a

hand's breadth, and yet I may have longer to stay than I supposed some months ago. The longer I live the more I am indebted to grace, and my returns to the Father of Mercies are quite unsatisfactory to myself, and must be highly so to him. I have but a faint idea of the "exceeding riches" of God's grace, which reaches the chief of sinners. I should greatly dishonor the Captain of our Salvation to doubt of its sufficiency, even in my case. I have had some seasons of consolation since you left. I have no righteousness; no plans; no hope out of Christ; but in him I think there is fullness of joy."

CHAPTER XXV.

Illness—Continued—Letters—Letter to the Students—Letter from Dr Comstock—Reply—Other Letters—To Rev. A. Ten Brook—To his Children.

A PORTION of a letter dated January 8th, 1847, indicates the progress of his disease, yet an entire submission to the divine will :

“I have been more afflicted during the last week than I have been before since you left me. A deranged state of the bowels, which lasted about four days, greatly increased my nervous sufferings, and deprived me of sleep for several nights. I am now much relieved, excepting the left side is failing. I have much pain in my hip, and the nerves in the left limb are becoming affected, but not as painful as they are in the right limb—the pain and lameness in the back have somewhat increased ; but these are capable of being modified and reduced by the same kind hand that deals out all our mercies. I have had some dark as well as painful hours, but as a whole I cannot say I think the mercies of God have been dealt out to me, the last week, with a more sparing hand. If God is not good I know not where to look for goodness—if the Saviour is not lovely and gracious, I know not where those traits of character can be found. I think that I have no chastening that I do not need. If I can have clearer views of the form of the fourth in the furnace I prefer enduring the heat. I find I have a great deal of dross yet to purge away. My prayer is that my heart may be under daily and efficient discipline, and that I may learn obedience by the things which I suffer. I think, at times, my hope gathers strength, and I look to the holy city as my celestial home. I have no date by which I can number my days ; I know not when my

change will come. You will not derange your business, nor make unreasonable sacrifices of health and means on my account. I am looked after with a great deal of care and kindness, and every thing done for my comfort that can be desired."

We perceive from a few lines in the same letter that the measures recommended for prayer for the outpouring of the Holy Spirit were adopted, and the effect was happy and encouraging.

"Things seem to be shaping around us favorable for inviting the King of Zion to make another visit in this part of his garden. Some fresh breezes of the spirit of prayer begin to be heard among the tops of the mulberry trees in Mount Libanus."

The allusion here is to the adjoining town of Lebanon, where his son-in-law, the Rev. Linus M. Peck, was preaching.

"There seems to be more of a spirit among the students, for looking to the cross, and rallying around it. They had an interesting concert of prayer yesterday, and they meet again to-morrow evening, to pray for the outpouring of the Spirit of God upon Zion, and upon the impenitent. May the Lord appear in his glory in the midst of his people."

The manner in which Dr. Kendrick's sufferings were estimated by others, and the influence which was imparted by his patience under them, may be seen from a few lines which his daughter, Mrs. Peck, subjoined to the foregoing letter :

"MY DEAR BROTHER,

"It seems useless, and indeed presuming, for me to attempt to add anything to father's interesting communication ; as it is his request, however, it may be well for me to *taper it off*. Father has suffered intensely the last week, and you are well aware how painful it is to witness. The assurance that it is *right*, and that in *faithfulness* we are afflicted, has, I think, afforded me more consolation than ever before, and I have felt, I trust, thankful for the privilege of being with him.

to prepare for worship in the chapel, which will commence at I can never forget the teachings of this providence, and hope to be better for my father's influence to the end of life."

For a long time during Dr. Kendrick's illness, the faculty, and a few other friends, were in the habit of holding a prayer meeting in his room, on Lord's Day evening. These were to him seasons of heavenly enjoyment. He counted upon them as rich feasts of Christian communion.

Mrs. Peck alludes to one of these seasons in a letter to her brother, dated January 15th, 1847 :

"We had a very interesting prayer meeting last Sunday evening. Most of the professors were in. Father seemed to enjoy it exceedingly ; he said, in remarking upon the institution, that his last breath should be spent in encouraging his brethren to go on."

The following communication is entirely in harmony with the above expression, and exhibits to us the strength of his love for the institution, and for those who were candidates for the sacred office. While it evinces a measure of piety, to which comparatively few can lay claim.

"To the students of the Madison University professing godliness, and preparing for the Christian ministry.

"DEAR BRETHREN,

"You have been considering the preparations you need for your sacred calling, and the best means for obtaining it. Much labor has been bestowed on the arrangement for your intellectual course, and all the maturity has been given to it that time and circumstances would allow.

"As the moral cultivation of the mind is not less important than the intellectual, it has its appropriate claims, and the best provisions should be made to secure its accomplishment. There should be a scriptural recognition of its nature and importance, and of the means which God has provided to purify all the affections of our moral nature, and fit them for the service and enjoyment of God. The apostle Paul has

churches of Galatia, and has presented it in all the advantages of its antithetical form. 'Now, the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts thereof. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.' Gal. 5; 19-26.

"To crucify the old man with his affections and lusts, and to give efficacy to the new man, which, after God is created in righteousness and in true holiness, is the great object of the Christian warfare, so abundantly taught in the scriptures, and so essential to a life of godliness, and a due preparation for the work of the ministry. You have proposed to appropriate, in connection with your intellectual improvements, two hours in twenty-four, to be devoted entirely to this work. During this time the disciple is to be in intercommunication with his Master, on all the interests of his soul, the affairs of Christ's militant kingdom, the recovery of a lost world, and the daily services he is required to render to the Saviour's cause.

"That no portion of those consecrated hours should be wasted, but employed in a manner becoming the nature and importance of the objects of their designation, they should be specified, and uninterrupted by any other employments. Let the morning hour for devotion precede any other business. Let the bell ring at five A. M. Let the hour for prayer commence twenty minutes after five, and continue twenty minutes after six o'clock. Let the bell then ring to notify the students

given great prominence to this subject, in his letter to the half after six. Let the evening hour for prayer be from eight and a half to nine and a half o'clock, at which time students will do well to retire for sleep.

"No student should be interrupted during the hours for prayer. These devotional duties of a private character should not be enforced by any enactments of the faculty, but performed under the conviction that they are required by the author of our holy religion, and cannot be neglected with impunity. They should have a specified period of time given for their performance, to prevent their being hurried over in a manner which destroys the devotions of the heart.

"This work of cultivating our moral nature should be regarded as identified with our religion, to be given up only as we give up our hope in God, and our allegiance to his government. The conscience of every student will keep his monitor's bill, to show with what punctuality, and with what spirit he has performed this duty, and the report is to be made at the judgment seat of Christ. The more you advance in the education of your moral powers, the greater will be your progress in your intellectual improvements.

"The last labors of a worn-out and unprofitable servant, in token of the interest he cherishes in the preparation of the young men of this University for the Christian ministry.

"NATHL. KENDRICK.

"*January 19th, 1847.*"

The following epistle is one of many received that gave Dr. Kendrick an assurance that he was not forgotten, and the answer is characteristic of the man :

"COLDWATER, *January 9th, 1847.*

"REV AND DEAR SIR :

"I have all along been advised of your extreme indisposition, and particularly so, by letters from your endeared children at Detroit. When I met them in Michigan I was

reminded of what a Quaker said to a Jew, "I love thee for father Abraham's sake." I loved them for their own intrinsic merit, and for all the sentiments of respect and kindness which I have ever cherished for their beloved and revered father. Be assured, you have shared my tenderest sympathies—my most fervent prayers. Great, amiable and eminently useful qualities of character are accorded to you by universal suffrage. Yet in the righteous and inscrutable providence of God, you are called, in all the vigor of your mind, and in the full tide of usefulness, to inactivity and excruciating suffering. Well! apostles, martyrs, and confessors have trod the rugged path before you. The inequality of things in this world infer a future state, and one too of holy retribution. O what a glorious contrast awaits the afflicted saint: one moment in the dungeon of the body, racked with rending pain, and the next with Christ, amid all the raptures of the New Jerusalem: What we do not know now we may know hereafter. It would seem that the laws of God are independent of each other. The same causes that impair the health, and destroy the life of a sinner, will, other things being equal, produce the same results with the most exalted Christian.

"It affords me the highest gratification to know, what I might have anticipated, that you exercise, in your several trials, sweet submission to the will of God, and derive heavenly consolation from his grace. While these things furnish an additional test to you, of your high calling of God in Christ Jesus, they reflect fresh honor upon the divine efficacy of religion, and commend it to all who are conversant with your past and present history. The good man is enabled to look back from the verge of eternity on a well-spent life, with the approbation of his own conscience, and with some sustaining evidences, that, through mercy, he pleases God. The promises, mental constitution, the laws of thought and moral susceptibilities, are, under the combined influences of the truth and spirit, all concerned in this sacred delight.

But he knows that it is God who has made him to differ from the vilest of sinners, and hence, his boast and exultation are alone in the cross of Christ. The Lord, we trust, has inspired us with virtuous and pious sentiments, with a love for his truth and church. He has inspired our hearts with a holy concern for the salvation of lost men. He has given us delight in his work, and in the fellowship of all holy beings.

Man is here, developing and forming his character : he is embracing principles, cherishing tempers, procuring food for thought, electing employments and company for everlasting ages. God influences the righteous man in his ultimate choice. God will not deny himself, nor war against his own works. He will never do violence to those moral feelings, which he himself has in various ways induced in the breast of a Christian. He will not doom a good and faithful servant at death to mingle with society and scenes similar to those which even in this life are abhorrent to every feeling of his heart. Blessed be God that we are enabled to look by faith into eternity; with lively interest and triumphant hope, as a world of progression in every thing that is desirable and glorious. * * *

“ With very high regard, I am Rev. Sir,

“ Your most affect'ate brother in a precious Redeemer,

“ O. C. COMSTOCK.”

“ *Hamilton, Feb. 11th, 1847.*

“ VERY DEAR BROTHER COMSTOCK :

“ I have been waiting for days to get a little more strength, to acknowledge your very affectionate and sympathetic letter of January 9th, which was a cordial to my heart. I have mingled emotions under the receipt of many expressions of Christian favor from my old friends. While I have not language to express the gratitude I feel for the interest they manifest in my afflictions, I feel not a little embarrassed with the overestimates of any poor, frail, and sinful services which I have endeavored to render to the Saviour's cause. In view

of his glorious character, the stupendous work of redemption, which he has wrought out in the gospel, and the incentives which he has furnished his disciples to a life of godliness, I am constrained to look back upon my unprofitable life in his service with pain and deep regret. The little I have done has been so polluted by sin, that it appears to me more in the light of a hindrance than a help to his glorious cause.

“The grace of the gospel has never appeared more conspicuous, nor more glorious to me, than it has while in this furnace of affliction; mourning over my unmeasured depravity, and pleading for pardon and eternal life, in the name, and through the merits and mediation of the precious Redeemer. At times, my dear brother, it seems to me, I have a *hope* of heaven; but sure I am, that nothing but *grace* can render this hope availing. It admits of no righteousness but what is found alone in Jesus Christ. The mercy and goodness and glory of God have sometimes appeared inexpressible, and the present, notwithstanding my afflictions, has seemed to be the most desirable period of my life. I have great cause of thankfulness that I am allowed my reason, and notwithstanding I am confined to my bed, and obliged to lie the whole time on my left side, yet I can read some, and write a little, and am permitted to hear from many of my brethren in different parts of the militant kingdom.

“Our theological institution is yet prosperous. We have about two hundred students, all but fifteen or twenty have the ministry in view. I am acting as corresponding secretary of our society, and although I can do but little, yet it affords me great pleasure to contribute my feeble services to this cause. I cherish the hope that the day will come when the church will afford us a more ample support. We have many needy students of much promise, but poorly provided with means of support, and some of them, I fear, will be obliged to leave without finishing their course. The session this winter is peculiarly pleasant. A good degree of the spirit of prayer, and Christian kindness, is apparent among the stu-

dents, and we have some of rare promise, for our own, and foreign lands.

“We have but few revivals among the churches in this region; it would give me great pleasure to see another day of the outpouring of the Spirit of God, such as we have seen in years past. I think more glorious times are in reserve for the people of God, and for the consummation of his kingdom, than have yet been witnessed in the history of the church. I regard the movements of the Jews in Germany and other parts—the commotions among the Catholics in Germany—the agitations in Switzerland, and all the revolutionary events occurring at this eventful period, as ominous of good, under the government of God our Saviour.

“I can rejoice that your labors in Zion are continued. You have witnessed the joys of many who have listened to the message of mercy from your lips. May you see greater things than have yet been developed by your ministry. I hope, my dear brother, when the Saviour shall cease to make any farther use of us in this world, he may glorify the exceeding riches of his grace, in presenting us pardoned and purified before the throne of his Father’s glory.

“I have no means by which I can make any calculation how long I may continue. I have expected a more rapid progress of my diseased state of body than I have had; and during most of the last year I did not expect to take any part of the present year into the account of my connection with time. But having obtained help of God, I am sustained yet. If I should remain a few months, I shall be happy to receive another of your letters of love, and if able to answer it will do so.

“I feel grateful that my children at Detroit have such a share in your Christian regards; they have been much profited by it. They always give me the latest account of you, when they write, which I receive with joy. My children are desirous to remove me to Detroit if I should live through the spring, but I know not that the Master would

approve of it. He will not only determine the *length* of my stay on the earth, but the place and circumstances. I am trying daily to pray this prayer, 'Thy will be done.' Please to help me with your prayers. Your brother in Christ,

"NATHANIEL KENDRICK."

Mr. Peck writes, January 22, 1847, as follows :

"Since we last wrote there has been no very marked change in father's situation ; he has, as usual, suffered much, and slept but little, while disease has been steadily doing its work. He suffers much from an affection of the sciatic nerve in his right limb. It seems to be affected very much as the other, last winter, and lying on it so constantly, must, of course, much aggravate it. He is not able now to lie at all on his right side. It is no wonder, therefore, that his left hip and limb are becoming diseased. He is just now having no appetite, and his stomach loathes food. Last night he rested much more than usual. We hope, from indications, that he may to-night also have some quiet rest. In appearance, to one entering his room, he is about as when you were here."

Mrs. Peck writes to her brother, February 1st, 1847 :

"The junior collegians have just sent in a request, that they might hold their weekly prayer meeting with father, on Wednesday evening. He has addressed two or three communications to the students this winter, which I doubt not have contributed to raise the standard of moral feeling in the institution ; indeed, it is said to be the case. He is as diligent as ever in the use of his pen. He wrote Dr. Babcock, of New Hartford, a few weeks since, in behalf of the Education Society, and soon after received from him fifty dollars ; this morning he received another letter from him, containing fifty dollars more, and saying that he did not know whether the amount should be credited to him or to John Harris, author of 'Mammon.' I have not seen father so delighted in a long time."

His own account of his condition, both in body and mind, is here given, in a letter to his son :

“ My pains are rendering me more helpless than they have done, and seem to be as sure an index to the terminating event as they have been at any time : and yet they do not measure the intervening period. This may be longer or shorter, according to the good pleasure of our Heavenly Father.

“ I feel the need of great grace, to be submissive to all that I am called to suffer, and my hope is sustained, thus far, that all needed grace will be granted. I have been looking over the life of Henry Martyn, an English missionary to India, during the last week, with much satisfaction, and found myself assisted by his remarkable spirit of prayer. But there is no example so full of teaching as that of Christ. Here is truth and grace, and in Him is all the aid we need. I love to commend myself, my family and friends, to his compassion. May his word and Spirit, be your guide to mansions which he has gone to prepare.

“ Your feeble, affectionate father,

N. K.”

The following, addressed to Rev. A. Ten Brook, and bearing date, Hamilton, February 8th, 1847, illustrates a remarkable Christian experience, and gives us some just idea of the nature and extent of his labors during his illness, and how eminently useful one may be, when laid aside from intercourse with the world at large.

“ The now diseased parts of my system are still giving way, and I am more helpless than I have been. I have not attempted to bear my weight for the last five weeks—my sufferings at times are not less than they were months ago. I am often having sleepless nights, and at no time can sleep but by the aid of the elixir of opium. My stomach and my bowels are greatly debilitated, and my appetite poor. I see

no symptoms of improvement in my case, but a gradual wasting. I am looking for the summons to remove me from time, but have no means of knowing when it will come. I am grievously borne down with a body of death—a heart too hard for human power to penetrate, and distressed with pollutions, which only the blood of Christ can wash away. In this condition, I am looking to the Lamb in the midst of the throne, and cherishing a hope through the exceeding riches of His grace. I am sure my redemption must greatly magnify his mercies, and in view of the freeness and fullness of his love, I am taking courage to think I shall be permitted to praise him amidst the blood-washed throng that surround the throne of his glory. I think I love his services, his saints, his gospel, and his glory. I have such assurances of his wisdom and goodness in all his dealings with me, that I feel no desire to make any choice for myself, but wish to resolve all my will and ways into his good pleasure.

“I am favored with a social season of prayer every night, with one of the students from the institution, from which I have watchers, and every Sabbath evening, a number come in for a prayer meeting. Some of these meetings seem to me like heavenly places in Christ Jesus. I have never before been placed where I have had hours of devotion, and conversation with every student in the institution, as I have had the last year. At the commencement of this session in October, the senior theological class, began to supply me with watchers, in alphabetical order, passing down from one class to another, after each individual in the same class had taken his turn. I am now having supplies from the higher academic, I have had two from this class, without hope. The first had never been awakened on the subject of religion, yet, he conversed freely, and somewhat feelingly. When he left, he appeared grateful for the opportunity, and requested that I would remember him in prayer.” The other student was one that at a former period, had been awakened, and had began

to cherish a hope in Christ, but who through strong opposition, and a concurrence of adverse influences, had been dissuaded from further attention to the subject, save as it was unavoidably thrust upon him. In this interview the youth made a free disclosure of his mind, and offered prayer for himself, leaving the hopeful impression upon Dr. Kendrick's mind, that he was not "far from the kingdom of God." The letter thus proceeds :

"My mind has been more impressed of late, with the importance of elevating the piety of the ministry. Truth coming ever so lucidly from cold hearts, will have but little effect, either to awaken sinners or edify saints. I have thought our theological institution to be very deficient in its provisions for cultivating the moral powers of the students. These, you know, are capable of as high cultivation as are the intellectual powers, and equally require the use of means. The gracious afflictions are improved, by bringing them in contact with their appropriate objects of delight. The whole range of religious duties is adapted to cultivate and sanctify the heart. The education we give our students is more intellectual than moral, little regard has been paid to those means requisite to bring the moral powers of the mind into daily and vigorous exercise. Devotional seasons are demanded to do this; prayer, reading the scriptures devotionally, meditation, and self examination, require a systematical arrangement, to be performed daily by the student preparing for the ministry, as well as what is demanded for his classical improvement. The scriptures embody an amount of private duties in religion, which require time for their performance, and unless this is allowed in the arrangement for intellectual improvement, they will be greatly neglected, or performed in a way to afford but little profit. It would please me to see the first hour after rising in the morning, and a suitable hour in the evening, set apart in this institution, for private devotion, not to be interrupted by any other services."

February 20th, he writes, as follows :

"My sufferings do not denote the length of time I have to remain in the body. This is a secret not revealed to us. I can hardly expect any better days, unless they are rendered so by greater measures of grace, which I greatly need, and for which I try to pray. I have hours of great pain on account of sin ; my body of death was never more distressing to me. I sometimes take courage, and am ready to say, 'Why art thou cast down, O my soul, hope thou in God, for I shall yet praise him.' I think the opening of the spring will give us some more light on the crisis to which I am approaching. O for grace to commit myself, my companion, and children, and the cause of God, and a perishing world, to the compassion of our Lord and Saviour Jesus Christ. I hope we may daily meet at the mercy-seat. Be faithful unto death, and the Lord will give a crown of life.

"Your affectionate father,

"NATHL. KENDRICK."

March 4th, 1847, indicates a gradual wasting of his strength.

"I am wearing out my last days in pain and gradual decay, under the good hand of God, in whose mercy, through the sacrifice of his dear Son, I hope to be saved. Some days and nights I suffer more than I do others. As a whole, the variations from one week to another are not very considerable. My left hip, on which I am obliged to lie the whole time, is wearing out and becoming sore, and is an additional source of pain. My appetite is poor, and my rest very much broken. 'I know, O Lord, thy judgments are right, and that in faithfulness thou hast afflicted me.' I desire to wait all the days of my appointed time till my change comes."

On the 27th of the same month, Mr. Peck writes as follows :—

"Since we last wrote you, father has remained very much as usual. He has I think in the meantime had one poor turn,

but on the whole has been as comfortable as during the same length of time for several weeks. To-day he is suffering considerably, and last night obtained no sleep ; indeed, it is unusual for him to get much quiet rest. The dealings of Providence with him seem very mysterious ; he has long been a great sufferer, and yet there is a great deal of vital energy remaining. Unless there is some new development in his disease, his sufferings must be very much protracted, and with little or no prospect of an abatement. He diverts himself by reading, visiting, and writing or dictating letters. His mind continues as vigorous and composed as ever."

CHAPTER XXVI.

Prevailing state of Mind—Raptures—Correspondence—Testimony of an Eye-witness—Attack of Dysentery—Closing Scene—Funeral Services—Report entered upon the Minutes of the Madison Association—Notice in the Annual Report of the Education Society—Brief Survey.

THE state of mind which our departed father exhibited as his disease advanced, was for the most part a deep tranquillity. In the earlier stages of his illness his enjoyment approached to raptures, insomuch that language was inadequate to describe his emotions. These were to him sweet foretastes of the bliss of heaven.

On one occasion he remarked to the student watching with him, "I have been thinking about the future inheritance of the saints, and such a world of resplendent glory has opened to my view, as almost to stagger my belief. I asked myself,—Is it possible that a poor sinner is to enjoy all this? Yes," he replied, "it is *all this*, or nothing."

Again, when suffering severely, he remarked, "I would not have a single pang removed. My heavenly Father knows best what I require, and I would not have his will in the least degree frustrated."

No very perceptible difference appeared in his case for many months, save during the summer of 1847. In the month of June his brother, Adin Kendrick, of Vermont, spent several days with him, and discovered, as he thought, encouraging symptoms in his case. The brother, Samuel Kendrick, Esq., of Troy, thus writes to the son in Detroit:—

"I embrace this opportunity to apprise you of the latest information I have received of your father. Your uncle Adin has just returned from Hamilton. He stayed a week with your father, and he says he is much more comfortable, if not

better. There is a new bone forming in his hip, though he has little use of his limb yet; he has much less pain, and has a good appetite, and rests well at night, and says he cannot but hope he may yet recover. We hope it may be so, but it seems almost too much to ask for or think of."

The correspondence between the father and the son was now, for several weeks, taken up with business matters, or relative to the settlement of a pastor, and we have only here and there a letter that reveals any new development in his disease, or state of mind.

One addressed to Mrs. H. E. Thompson, of New London, Ct., a liberal patron of the institution, indicates a kind remembrance of his friends, and his deep sympathy with them in their afflictions. It also shows that his mind dwelt with intense earnestness upon the progress of the Redeemer's kingdom in the earth. We give an extract. The letter bears date August 23d, 1847—

"It gives me pleasure to hear that the doctor remains comfortable. I hope his last days may be rendered joyful, through the kind attentions of his companion, the affectionate regards of his friends, and the consolations of the Holy Spirit. I hope, through the unspeakable mercy of our God and Saviour, to meet him in a little time, in mansions of rest, where we may rejoice together with all the blood-washed throng, around the throne of the Lamb.

"I think the fruits of your scholarship will be manifest in the cultivation of choice spirits for the sacred ministry.

"I am yet lingering on the borders of the grave. How long I have to remain I know not. I think I prefer God's will to my own, and would wait all the days of my appointed time, until my change comes. We are hastening through the changes of life with great rapidity. What astonishing progress society is making in new inventions! What speed is given to the traveler! What aid to the mechanic! What light is dawning on the sciences! What an accumulation of means for propagating error! And can the march of Zion

be tardy in such an age as this? ‘Will not God cut short his work in righteousness?’ ‘Will he not make a short work in the earth?’ How vast will be the winding up of all human affairs? How overwhelming the thought that we are subjects of God’s moral government, formed for an endless existence in weal or woe? How infinitely important to our well being is the gospel of Christ? How much we need the Spirit of God to prepare us for his coming and kingdom! These are topics which occupy my thoughts more or less, and I hope through grace to understand the way of life, and be found in Christ at last.”

It may well excite our surprise that this great sufferer should have been able to direct and control his mind under such protracted pain to indulge in meditations like those just expressed. For, seemingly, his physical anguish was sufficient to absorb all his energies, both of body and mind.

One who often entered that sick room speaks as an eyewitness: “For nearly two years he was unable either to sit in a chair or stand upon his feet, or even turn himself in bed without assistance. Yet, while his limbs became utterly helpless, and were gradually perishing, they were the most keenly sensitive to pain, and were often the seat of the most excruciating agony. Yet, throughout, he manifested a patience and fortitude the most exemplary. Although sometimes while writhing under severe paroxysms of pain, his system paid its tribute to nature in involuntary groans, yet even these were generally suppressed, and never, we believe, in a single instance, did a murmuring word escape from his lips. Nay, what is still more remarkable, it would seem that a murmuring thought scarcely ever arose within his breast. So completely had that powerful spirit been subdued, so long and vigorously had it been disciplined in the school of grace, that it never evinced the first symptom of rebellion against the chastenings of God’s mysterious hand. To the often expressed regret of sympathizing friends that they could not share with him in his sufferings, his reply was that he had

not a pang to spare, and he has repeatedly stated that he was not aware of having had, from the first of his illness, an impatient hour."

The writer called upon the deceased in the month of May, 1848, and during the interview he made the remark, "that the period of his sickness he regarded as the happiest of his life, and that he felt no anxiety as to the result, nor any desire to have his condition otherwise." Such a perfect resignation to the will of God, can be accounted for only on the principle that grace had triumphed in his soul.

To a mind thus freighted with divine blessings, death could be no surprise. He who had been borne in ecstasies of bliss almost to the pearly gates of the celestial city, could have no misgivings when actually summoned to enter the New Jerusalem. In the last letter that his feeble hand penned, he adverts to the prevailing sickness in the town, and moralizes thus:

"It is quite sickly in our village. The dysentery prevails, and in many instances has proved mortal with children, and some grown persons. It is prevailing in Eaton and other places in this region.

"We are, amidst the spoliations of this world, and the ruin of our race by sin, making our way to the grave. But the glorious gospel of the blessed God, which brings life and immortality to light, presents us a remedy for all the evils that have come upon us. How precious the hope that enters within the vail, where Christ, our forerunner, hath entered.

"How consoling to contemplate this world in the light of God's government. His kingdom rules over all, and he will conduct all things to a glorious issue. Without a hope in his mercy I should be most miserable. I am striving to get the victory over my depraved heart, and to be more subdued in spirit to the Saviour. I must rely solely on the power of his grace, to do this."

About a week after this communication left his study, the disease then raging in the village selected him for one of its

victims. The final struggle of suffering, and the burial services, are thus described by Professor Kendrick:

"It pleased God at length to dismiss him from this scene of suffering, and take him to his rest. A dysentery set in which baffled all attempts to check it, and after raging nearly two weeks, terminated fatally. He died on Monday, September 11th, 1848, aged seventy-one years. The closing scene was peaceful. His mind, though feeble, was clear almost to the last. For a few hours before his dissolution, he was unable to articulate even in a whisper, yet so long as he could speak, his uniform expressions were those of an unshaken trust in his Saviour. He was too weak, he whispered at one time, to pursue a connected train of thought, but he felt the foundation firm beneath him, and death had no terrors. Among his last faintly whispered, yet distinct expressions, was the request that if any public notice was taken of his decease, all eulogizing language might be forborne, and nothing said of him but what was befitting a pardoned sinner. He made the necessary arrangements for his funeral, selecting the preacher, the text, and one of the hymns to be sung on the occasion. The selections were characteristic of the peculiar type of his piety. The text was a part of the fifth verse of the forty-third Psalm: 'Hope in God; for I shall yet praise him, who is the health of my countenance, and my God.' The hymn chosen was that commencing,

" 'I'll praise my Maker with my breath.'

"The preacher (in the absence of several of the officers of the institution) was Rev. Alfred Bennet, a long-known and much-loved fellow-laborer in the gospel. His spirit passed away without a struggle, and on the face of the dead lay that placid smile which seemed to speak of joy that the long agonized body had at length sunk to repose, and the disen-thrall'd spirit winged its way to the bosom of its God.

"On the Wednesday following, the funeral services were

attended in the Baptist church in the village. The discourse was appropriate and eloquent, rich in the exhibition of those precious and glorious truths of the gospel, which, in connection with the death of the believer, it is peculiarly fitting to contemplate. The remains of the deceased were deposited in the cemetery of the institution."

On the second day after his decease the Madison Association convened at Georgetown, and as he had been an active member of the body for upwards of thirty years, the delegates, with becoming fitness, placed upon their minutes the following tribute to his memory :

"The death of Rev. Nathaniel Kendrick, D. D., being announced to the association, the moderator, Rev. William Clarke, on motion, led in prayer, that the bereavement might be sanctified to the good of mourning friends, and the members of this body.

"It was further Resolved, That a committee be appointed to prepare an expression of their feelings on this subject, with a notice of his decease, to be printed in the minutes, and Daniel Hascall, John Peck, and Isaac Bevan, were appointed as such committee.

"Their report is as follows :

"Your committee appointed to prepare a brief notice of the death of our venerable brother, Rev. Nathaniel Kendrick, D. D., suitable to be published in your minutes, report 'That in the very limited time for preparing, and space for publishing, allowed to us, it cannot be expected that we shall present such an extended notice of this beloved and extraordinary man, as will fully satisfy his friends, and as the cause of truth and righteousness requires ; but would express the hope that a fuller account of his life and death, from some source, will be given to the public.

"He died in Hamilton, Monday, the 11th inst., aged seventy-one years. His last request to the First Baptist Church in Hamilton, was, 'I desire the prayers of my brethren of this church, that I may be submissive to the will of God,

and wait his appointed time ; that I may be supported in my severe distress, and not be left to murmur. I feel that my confidence and hope are in God. I have sweet peace and joy through our Lord Jesus Christ.'

"Our brother has been known to some of us, as an able and faithful minister of Christ, for more than forty years. He came to this association on a visit, from Middlebury, Vt., in 1816, and preached an instructive and impressive sermon, calculated to call forth the contributions and prayers of God's people in behalf of missions. Sometime the following year, he became pastor of the Second Baptist Church in Eaton. In that church, and the church in Sherburne, and the First Church in Eaton, now Morrisville, he continued to labor in the ministry, until in the judgment of his brethren, and his own, it became his duty to give up the pastoral charge that he might devote his time and talents more fully to the interests of the literary and theological institution at Hamilton. But, although this became his principal field of labor, he had still in some measure the care of all the churches resting upon him. He was engaged in the cause of missions, domestic and foreign, in Bible and tract distribution, and in other benevolent enterprises for the promotion of morality, peace, and the prosperity of the human family.

"His counsels were sought and freely given, in matters of difficulty affecting the welfare of the churches.

"He was one of the most efficient founders and supporters of the institution in Hamilton. His instructions and advice imparted to the hundreds of students, are now influencing the ministry and the churches throughout these United States, the neighboring provinces, and in many portions of the heathen world. A large, if not the largest portion of our foreign missionaries, were influenced by his instructions, his example, and his prayers. Notwithstanding the remains of depravity over which he mourned through life, he left a character unspotted by any foul stain, and as free from blemish as falls to

the lot of the most eminent Christian minister in this age of the world.

“For nearly three years he was confined to his bed, and needed watchers. Hundreds of the young brethren of the institution have been benefited by his prayers and discourse in the night watches. His bodily pains were for a long time exquisite, yet he was resigned. No one that we know of, heard a murmur from his lips. He said to one of us, ‘I feel like a child in the arms of a kind parent.’ Being asked ‘Does death appear nearer than it has done?’ ‘Yes,’ he replied, ‘death is near, and I welcome its approach.’ He selected a text, and a preacher for his funeral. The text was, Ps., 43d, last clause of the 5th verse, ‘Hope in God, for I shall yet praise him who is the health of my countenance, and my God.’ On Monday, the 11th inst., he sweetly breathed his life out without a struggle or a groan, at seven P. M. On Wednesday, at ten A. M., Bro. Alfred Bennett preached an impressive discourse in the Baptist house in the village, from the passage selected, and the body of our deceased brother was carried to the burying ground on Seminary Hill, followed by the faculty, and such members of the boards, and students of the university, as were able to be present, and there interred. ‘Being dead, he yet speaketh.’”

“D. HASCALL, *Chairman.*”

The New York Baptist Education Society also made an appropriate notice of his departure, in the Annual Report of 1849, which is here subjoined.

“It becomes our painful duty to record, on the opening page of our report, the decease of one, who, from the infancy of this society, has been looked to as one of its firmest friends, and most substantial, active and efficient supporters; one, in short, who, so far as that term could be applied to any man, has been the life and soul of our educational enterprise, Rev. Nathaniel Kendrick, D. D., one of the very founders of the society and the institution; holding in the institution,

through a long series of years, its highest chair, that of Systematic Theology, and having served the society through the whole period as occasional agent, and for many years past having given, as Corresponding Secretary, his whole time and energies to the prosecution of its interests, until, in September last, a few weeks after the annual meeting of the society, he was released by death from his earthly labors and sufferings. The trying, and most interesting circumstances attending his decease, are too well known to need here any particular enumeration. Suffice it to say, that, up to about the last hour of his agonized existence, while lingering on a bed of intense, and scarcely intermitted pain, his head, and heart, and mind, were all enlisted with unflagging energy in the great work of this society ; and, to the last, he labored with ever-deepening interest for its prosperity.

“The appeals to the churches, which he sent forth from his death-bed, must still dwell in the remembrance of our brethren, and we cannot doubt that the seed which he then scattered with his pen and his prayers, will yield a rich harvest while he is slumbering in the tomb. Although this is not the occasion for attempting to raise a fitting monument to his talent and virtues, yet his long and intimate connection with the society, not only justifies, but requires at least a passing tribute to his many excellencies. The qualities of his mind and heart, rendered him eminently conspicuous among the greatest and the best of men in our state and denomination.

“Never could we approach him but with reverence, nor associate with him without becoming most profoundly impressed with his great intellectual and moral worth. He was a profound theologian, and ardently attached to the great distinguishing features of evangelical truth. A devoted Christian, consecrating his life to the great work of building up the cause of Christ. He was a wise man ; an excellent judge of men and things ; studious of the things that make for peace, and fertile in resources to meet any exigencies that

might arise. He had devoted, as is well known, all his noble energies, in a special manner, to the building up and fostering of our educational interests. In his decease, therefore, this society feels a special bereavement.

"In his death, divine grace achieved a signal triumph. His sick room seemed as the gate of Heaven; and his own soul was the seat of unfaltering faith in Christ, and of holy resignation to his Master's will.

"The death of this distinguished man, naturally directs our eyes to the progress which he witnessed in our educational operations, and to the great contrast between the feeble infancy of our society and its present matured and manly vigor. At the time when a single, untaught plough-boy sought the benefaction of the society, and its annual receipts and expenditures were, at most, but two or three hundred dollars, who could have anticipated that thirty years would witness so great an enlargement of its scale of operations? Who could have dreamed, that the humble embryo of an institution that was feebly struggling into being, would, within that time, be eminently contested, as a prize, an ornament, and a blessing, by different sections of the state; and that the Baptist denomination, then looking with deep suspicion upon ministerial education, which, in a neighboring section of the country, they had seen made a substitute for a Divine call, and for spiritual qualifications, (and we would never wish them to be less suspicious of so fearful a perversion,) would then, almost in the entire body, become deeply impressed with the value of learning and discipline, as an aid to the ministerial work, and ready to pay their thousands, annually, to secure to themselves the benefit of a well trained ministry. Surely, we may exclaim, what hath God wrought! And the lesson which we should learn, from this retrospect, is one of gratitude, encouragement, and zeal. Let us thank God and take courage. Let us rise above the difficulties that beset us, and remember that they are temporary, and will soon yield to zeal and united effort; and let us press forward,

with united hearts, in the great work of giving an educated, as well as pious ministry, to our churches, and to the world."

To the sentiments just expressed, many will assent, as strikingly in harmony with their conceptions of the man.

We now invite our readers to pass from the solemnities of the scenes which have just been portrayed, to survey him, whose memory we would perpetuate, from two or three stand-points, and see how his character impresses them as he is made to pass through the successive changes of his eventful life. Born in the midst of the stirring scenes of the American revolution, he was cast upon the theatre of existence at the most important epoch in our nation's history. While he was rocked in the cradle of infancy, the clarion notes of war were pealing through the land. As he was passing through his childhood and youth, the now giant republic was just casting off its swaddling bands. Warriors had contended for its existence, and not a few had sacrificed their lives in its defense ; but it needed, in the second stage of its development, not so much the warrior to fight its battles, as statesmen to mould its government, and men of moral bravery to plant and nurture its religious as well as civil institutions. It demands a generation of worthies, fresh from the baptism of a revived Christianity, to preserve our national heritage free from danger. To commit it thus early to the guardianship of infidels, would jeopardize its welfare, and place at the mercy of another revolution the hard-earned laurels of a splendid victory. In the event of peace, there was a demand for men, who had the patience to work on in their quiet and virtuous employments, developing the integrity of their principles, and their inflexible love of free institutions, while no standards were floating over their heads, nor martial airs resounding in their ears. Imperative was the call for men, who should inaugurate a reign of intelligence, industry, and piety. That was no irresponsible life that must bloom under the newly risen sun of civil and religious freedom. To live at that hour, was a privilege of no

mean order, since it contained a patrimony that had the power of a blessing or a curse. Under auspices of such extraordinary character, the man whose history we have imperfectly traced, had his birth and early days. How benign the influences of his home, and of his youthful culture, the foregoing chapters set forth. It was the glory of our land, and especially of New England, to be the birth place of not a few sons of this noble stamp. The impress of their character was given to our republic; and to their honor be it said, they were among the best bulwarks of Christian patriotism.

Whatever the subject of these chapters achieved in a quiet unostentatious way for the good of a Christian commonwealth, it was yet his more immediate province to serve in the ministry of reconciliation, and especially, to guide and aid candidates in preparation for this work. In a country that was yielding up its forests to the advancing march of civilization, and rapidly exchanging its far-stretching wilds for fields of golden grain, the spirit of progress could not be confined to material changes. It must impart its genius to every institution affecting the welfare of man. Its influence was communicated to every branch of business and to every profession; and men in the ministry, including the sainted Kendrick in the list, who were endowed with great sagacity, as they took forecasting glances of the future, felt that it was devolved upon them to anticipate the wants of a growing population, which had already begun in their day, to push its tide of emigration westward, and gave early signs that it could be stayed only by the Rocky Mountains, or the Pacific coast. They could not endure the thought that the teeming millions that were destined to people our soil, should be without a trained ministry. The schemes which these fathers projected have not passed away like dreams. The foundations which they laid were permanent and the structures which have risen upon them, have grown into gigantic systems for good; and they now stand forth as the proudest monuments of their originators. In them we are furnished with a com-

mentary upon the wisdom of departed minds, and the schools which they established, and the benevolent organizations which they devised, are in their legitimate operations, now gathering garlands to their graves.

A life extending over three score years and ten, nearly fifty of which fall within the nineteenth century, must have witnessed vast improvements in commerce, in governments, in the arts, and sciences, in benevolent charities, and in Christian progress. The personage that has filled our minds so long, was not an idle spectator, but one in the front rank of progressive changes, leading on and challenging many to follow. He was both a pioneer and a wise master-builder.

But while the active relations which Dr. Kendrick sustained for a long period, gave a fair opportunity to develop his character, and prove to the world the purity of his ruling motives, still upon his bed of illness we apprehend the excellence of his character was even more fully set forth. It is scarcely possible for any man whose name and services are identified with a seminary of learning for thirty years, to escape the breath of criticism and censure. The inauspiciousness of some of its movements, must expose its guardians, and especially its senior officer, to the charge of blame, however innocent. Some would find fault that his theology was so thoroughly seasoned with high-toned Calvinism ; and that he was not warm enough in the advocacy of modern revivals ; that he was not sufficiently progressive in his uniform policy. But the language of complaint was superseded by that of admiration, when it was manifest to all that during his years of confinement, God was with him in no ordinary measure. On his bed of languishing he gave a practical illustration of his long cherished doctrines. It was there that he delivered lectures upon Christian experience, and Christian culture, that were listened to with more interest and profit, than the ablest disquisitions from the chairs of theology, because they came from lips just touched with hallowed fire, and from a soul rapt in communion with God. Language was too feeble

to express his desires for the holiness of the ministry, and the conversion of sinners. Seen through the medium of human speculation, it was a mystery beyond solution, that he should be held so long in the crucible of suffering; but in the light of divine glory it was simply "to fill up that which was behind of the afflictions of Christ in his flesh for his body's sake, which is the church." His work was unfinished until his sufferings were ended. These were prolonged that many a servant now installed in the ministry might know the benefit of heavenly communion, and from the stand-point of death in near prospect, obtain such views of his sacred vocation as would constrain him ever to magnify his office.







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LIFE OF SILAS N. KENDRICK.

CHAPTER I.

THE FIRST AND THE SECOND BIRTHDAY.

THE interest with which a very wide circle of friends regarded the subject of the following sketch, as the last and worthy representative of a family that has filled an important place in the religious world, might call for some memorial of his life, but it is not to gratify such a desire that this sketch is undertaken. There are other and higher ends to be served by the recorded lives of the faithful, than the gratification of friendship, and there was much in the loving life of our friend, the memory of which we cannot willingly let die. It was not, indeed, filled up with deeds which may be gathered from the public annals of his time ; nor did he leave literary remains to be embodied in a biography ; nor is there any diary from which his spiritual history may be collected. There are but the impressions of a life of singular utility and beauty to be gathered from the hearts and memories in which they are embalmed, with what aid may be derived from hints scattered through a miscellaneous collection of letters written for the most part amid the pressure of business, and many of them written mainly on business occasions. Those who will consider what the task must be to gather up the materials of biography from such sources, will be prepared to make due

allowances for the defects of this labor of love. Those who are predisposed to find fault may easily charge such sketches of life with partiality. It is unnecessary to say to the candid, that we would by no means represent the character of our friend as faultless ; but, then, ours is not the thankless office of searching out and recording his faults, but the more fruitful one of endeavoring to place the example of his piety and virtue before those who may be influenced to the imitation of them or encouraged in the conflict of life by the view of what he endured and obtained. Those who knew him best, will not by any means think that our sketch gives too exalted an impression of his excellencies.

The memoir which precedes this, renders it unnecessary that any thing should be said here of his parentage or of the family history. Silas N., was the eldest son of Dr. Kendrick, and was born at Middlebury, Ct., January 19th, 1814. His mother died on October 11th, 1815, and the infant she left behind her found a home with his grandparents, until his father's second marriage, three years afterwards, when he joined the family in Eaton, N. Y. His boyhood we may suppose was in no way remarkable, as few reminiscences of it survive. He is spoken of by those who then knew the family as an affectionate boy, guileless and sincere ; and a certain simple courage, which showed that the thought of fear had never occurred to him, is spoken of as being remarkably united with unusual gentleness and modesty. The connection of his father with the Theological Institution at Hamilton, and the efforts that were made to establish schools of a high order in that village, afforded him the best advantages of education. He displayed, however, no literary tastes, and was disinclined to pursue any studies beyond what might fit him for a respectable position as a business man. His inclination towards active industry, and the settled wish to earn his own living, were early developed. The earliest notice we have found of him is contained in the Annual Report of the Seminary for the year 1828, which con-

tains the treasurer's entries of payments made to Silas N. Kendrick for labor performed, and we trace him thus alternating periods of labor and study, until he left his father's house to prepare for the more serious business of life.

The first event that claims a more deliberate notice, is that upon which the interests, not of temporal but of eternal well-being turns—his second birthday. Neither the recollections of friends, nor the remains of his own correspondence, furnish us with accurate details of the circumstances of this great change. We may perhaps on this account be the more readily permitted to indulge in some general remarks on the subject of conversion, though they detain the reader from what they more particularly seek in a biographical notice.

The purpose of redemption is the key to the riddle of mortal existence. It explains the mystery of God's forbearance with a guilty world. Nay, since creation itself had redemption in view, it explains the reason of the world's existence. In case of an individual of the human race, it may therefore most emphatically be said that conversion is the grand crisis of his existence up to this point, all has been merely preliminary. To relate his previous history is but to trace the path by which this point was reached, a path frequently indeed concealed from the closest scrutiny of man. Frequently all influence, so far as we can judge, seem unfavorable to such a result. The heart may appear to be receding from it; those who looked for it may have begun to despond; those who sought it may be dead or distant; and ungodly associates may have taken the place of those who warned and entreated; and just then, when it was least expected, the poor prodigal may have come to himself, and returning to his father, found pardon, peace and immortal security. The pardoned sinner is constrained to acknowledge that God's promise is fulfilled. "I will bring the blind in a way that they know not. I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight."

In one way or another God vindicates his sovereignty, and secures his glory in the salvation of his children.

The conversion of a sinner is as joyful as it is momentous. To himself, it is a change from death to life, from the gloom of prospective wrath to the glory of a heavenly hope. To the loving hearts who labored and prayed for him, it is a change from agonizing solicitude to the untold satisfaction of receiving the object of such solicitude into hallowed relations, and an eternal union of love and destiny. The joy of the event is shared by all who are in sympathy with Him who sees in it of the travail of his soul and is satisfied. "There is joy in the presence of the angels of God over one sinner that repenteth," and beside this announcement, how insipid is the most rapturous enthusiasm with which earthly history records its most brilliant events!

The conversion of a sinner does not derive all its consequence from the individual transformation of character and destiny therein effected. The divine life imparted to the soul is not only in itself a blessing, it is a source of blessings which in their interminable diffusion, bring an unreckoned revenue of glory to God. We are therefore disposed to linger around the day of a beloved brother's espousals with the thought in our hearts of his after-life of sanctified beneficence—the consolation and godly edifying which he ministered to many of the children of God—the children of wrath who were won to Christ by his instrumentality, and who shall be to him a crown of joy and rejoicing in the day of the Lord Jesus.

If ever a capacious heart overflowed with gratitude on the conversion of a child, it was the heart of the father whose ardent and exalted affection, gaining ardor and exaltation through advancing years, lends a principal charm to the life-records from which we transcribe these pages. The preceding memoir of Dr. Kendrick renders it unnecessary to say that the gratitude awakened by the conversion of Silas was not a shallow emotion, satisfied with superficial evidence

and exhausted in a flippant utterance. The salvation of his child had been the burden of his parental solicitude, from the hour that the first fervent prayer was poured out for the infant which was placed in the arms of a manly but tender affection. The development of his child's disposition and character had been sedulously watched with this end in view, and all influences and associations which could affect the formation of character, had been judged by their bearing upon this object. The accomplishment of such an object was of too great importance to be readily taken for granted, and accordingly a progress from prudent and delicate encouragement to a full and unhesitating confidence, may be traced in the father's letters, extending through years of patient watching for the fruits by which, says the Lord, "ye shall know them."

This is a matter of great delicacy with Christian parents, and all who have the care of souls. On the one hand, they are not to add to the trials of the young convert by distrust, and by withholding the cordial sympathy for which the renewed heart yearns. On the other hand, they must not encourage the tendency of susceptible minds to rest in the endorsement of their profession by experienced Christians, instead of the testimony of the Spirit. Many true converts have their peace and progress hindered by the former mistake, which not only deprives them of the aids of fraternal communion, but fosters the too common vacillation between hope and fear—a vacillation so common, that doubt of personal acceptance seems to be considered a mark of grace, and the full assurance of faith, but another name for presumption. Under the influence of the latter mistake, daily dishonor is done to the name of Christ. Many have been sent down to the grave with a lie in their right hand, by the hearty endorsement, by ministers and churches, of the emotions of an awakened sinner, as the experience of a child of God.

On many accounts, we regret that we have failed to pro-

cure detailed accounts of Silas's conversion, but there are some considerations which reconcile us to the failure. There is a disposition to demand that the mental exercises of all who pass from death to life should be conformed to some recognized model, and to look upon a conversion with suspicion, if it does not correspond with this standard. And such is the tendency to imitation, that, in different regions and at different times, we do find a singular uniformity in such exercises. The very peculiar exercises of Bunyan are transcribed and stereotyped in the escape of Christian from the City of Destruction; and such is the influence of the transcript, that the Slough of Despond has come to be regarded, if not as a gospel institution, at least as lying so unavoidably in the way to the cross, that a conversion would scarcely be regarded as genuine, unless it included an experience of the horrors of that miry pit. Such an experience remains, indeed, among the most painful recollections of many; but it should be referred to as a warning, not as an example to the awakened sinner. We gratefully recall the reply of an eminent saint, when recounting the Lord's dealings with her soul, to one who asked, "And were you long in the Slough of Despond?" "I was never there at all, sir; I went straight to the cross of Christ." The reply suggests the occasion of our sufferings, and points the inquirer to the evangelical path of escape from guilt and wrath.

More disastrous than the disposition of Christians to set up a model of conversion, is the disposition of the awakened themselves to fix upon some accounts of conversion which they have read or heard, and to labor or wait for a conformity of their own exercises to these. Unbelief and self-righteousness, with all their fruits of woe, thus become objects of their imitation. They are persuaded that they may not lay hold of Christ until they have passed through the same conflict. This error holds multitudes long in terrible bondage, and even continues to cast its shadow over their whole Christian course; and it leads multitudes into the fatal

delusion of saying peace to themselves, because they can trace a correspondence between their tumultuous emotions and those out of which peace was first won for some eminent saint. These victims of delusion are greatly multiplied at times of religious awakening, under the influence of men who devote themselves to the promotion of excitement. The faithful minister of Christ will be humbled when he remembers the numerous instances in which applicants for admission into the church, instead of professing faith in the Lord Jesus, relate their own feelings and resolutions as the ground of their hope. Frequently it is impossible to detect the slightest reference to the only name given under heaven or among men whereby they can be saved. It need therefore occasion no surprise, though it must awaken the deepest sorrow, that the whole field of professing Christianity should be strewn with the ruin of promising hopes which were built upon the sand.

Such considerations reconcile us to the failure of all attempts to collect the particulars of our brother's conversion, since the scanty accounts we have to give cannot minister to the prevailing delusions. It occurred when he was about sixteen or seventeen years old, in the course of a revival in the village of Hamilton, which is noticed in the preceding memoirs. We quote a brief statement of the manner in which Silas first declared himself on the Lord's side, from the pen of one who listened to the declaration :—

“He was under conviction, according to my recollection, three or four weeks. I had interviews and seasons of prayer with him during that period. A large number of young men about his own age were in a similar state of mind. At a prayer meeting on the evening of the day he obtained a hope in Christ, he rose to speak, with a heart overflowing with joy, and told us he had discovered why he had so long been kept from the embraces of his Saviour. He said he found he was making conditions in his applications for mercy ; he wanted to make a kind of bargain with God. When he

prayed he promised to surrender himself to Christ, and serve him *if* he would save him. ‘But,’ said he, ‘this morning I saw so clearly the wickedness of my heart and life, that I resolved to turn to God, and serve him the remnant of my days, whether he saved me or not. The moment I came to this decision, my burden was all gone. I felt as if I could fly, I was so happy, and all the world would be no inducement to me to live in sin as I have done.’ Then turning to seventeen or eighteen of his companions by his side, all in tears,—the room was full of weeping,—he said, ‘My young friends, when you pray for pardon, do not say you will give up all *if*——. Do not try to make a bargain with the Lord, as I did, but surrender yourselves to him without an *if*. It is wrong to continue in sin; it is right to obey and serve God, whether you are saved or lost, whether he sends you to heaven or hell; and the moment you make an unconditional surrender, you will find peace to your soul.’

“All felt then that Silas had made an unconditional surrender to Christ, and that he was accepted of him. The correctness of that judgment has been evinced by his subsequent life.”

This account, it must be remembered, is written from recollection, after the lapse of nearly thirty years, and may be very incomplete. We may suppose also that a young convert, speaking under the agitation of such an occasion, made a very imperfect expression of his own experience. How otherwise can we account for the absence of even a remote reference to the only grounds of a sinner’s acceptance, and for the apparent contradiction of the great truth of an evangelical faith. “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law.” The gospel indeed summons the sinner to repentance; it finds him estranged from God, and beseeches him to be reconciled to God; but it does not call him to surrender himself to God

in ignorance or indifference as to whether he shall be saved or lost. On the contrary, the very burden of the gospel message, and the grand argument by which its call is enforced, is, that God "hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." The gospel assuredly does not call us to serve God as the condition or purchase of salvation, but neither does it call upon us to serve God without regard to our salvation; for we cannot serve him under this bondage of fear. It, first of all, brings us the assurance of salvation in the name of Christ—"Believe on the Lord Jesus Christ, and thou shalt be saved." Then, in the enjoyment of a free salvation, the love of Christ constrains us to live, not unto ourselves, "but unto him who died for us, and rose again." There can be no true peace to the soul, no true surrender of the heart to God, no true service, except in the knowledge and belief of the love God hath to us. "We love him because he first loved us," is the brief history of every holy affection, and every God-ward desire in the heart of the believer. The office of the Christian minister is to set before the awakened sinner the testimony of God's love in the propitiation for our sins; and the language of faith, beholding that propitiation, is, "He loved me, and gave himself for me." When this blessed security is attained, and we perceive Christ as made of God to us wisdom, and righteousness, and sanctification, and redemption, we will surrender ourselves to God without an *if*—that is, without a doubt or fear regarding our safety; inasmuch as our salvation depends not on what we are to do, but on what Christ has done for us. Our hope rests, not on our surrender or service, but on the righteousness of Christ as its ground, and the word of God as its warrant. For the rest "we are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The law, as it has been expressed, says, "Do these things, and thou shalt live." But the gospel

comes to men dead in trespasses and sins, and says, "Live, and do these things."

Defective as the statement quoted may be, either in its original utterance or in the report of it, we may well believe that one who had received his religious instruction from Nathaniel Kendrick was not left to say peace to himself, on the grounds there expressed, nor to build his house on such loose and shifting sands. We have no means of determining whether he was made savingly acquainted with the foundation which God hath laid in Zion at the time referred to in the quotation, but we have abundant evidence in his later life, and the most emphatic testimony of his dying hour, that his only desire, at last, was to be found in Christ; not having his own righteousness, which is of the law, but that which is of the faith of Christ, the righteousness which is of God by faith.

We meet with the following allusion to this period of his life in a letter to his father, dated Poultney, Vt., March 21st, 1836, "I look back to the time when I first felt my sins forgiven. I was happy, and thought I could never sin again, but how little I knew my own weakness! I rather felt my profession of religion, and my connection with the church, were sufficient to keep me from the sins of which I had formerly been guilty. I neglected to keep the heart in communion with prayer and sacred things. I forgot my obligations to God and the church, and I have received the chastisement of a disobedient child."

Without an explicit avowal of any remarkable change in his spiritual condition, about the period at which this letter was written, it is very noticeable in such letters as have been preserved that subsequent to this time divine things occupied a much more prominent place in his regard; the tone of his correspondence was greatly elevated, and his views of the ample provision of divine grace for all the exigencies of the Christian life were wonderfully advanced in clearness and scriptural correctness.

Looking back from the attractiveness and spiritual power of Silas Kendrick's maturity, to these beginnings of divine life in his soul, we may well learn to be tender and cautious in our treatment of young converts, and to remember Him, of whom it is said, "The bruised reed he will not break and the smoking flax he will not quench." At the same time we plead for a more simple exhibition of the true object of faith in all religious instruction, and for an unsparing correction of that false teaching which encourages the natural disposition to rest in duties and feelings—in outward acts and relations—in a public profession and church connection. A style of preaching has become unhappily prevalent among the most earnest and popular ministers of this country, which appears to have this tendency; and as its results most of us are only too familiar with the relation of doubts and fears, good resolutions and fair promises, self-complacent reports of activity, mingled with confessions of derelictions of duty as making up what is called a Christian experience. The fruits most lamentably attest that modern progress has not improved upon the practice of the first preachers, who, in the language of a friend, "Wherever they went and in whatever assembly they stood, unhesitatingly and fearlessly proclaimed salvation, through Christ, freely and indiscriminately to all. Their uniform practice was to state the great facts relating to Him as the substance of their message—that Jesus is the Christ—that he had died according to the scriptures, and was risen again. This was the burden of their message—the good news which they every where announced on the authority of God. And then, on the ground of this, lifting their voice like a trumpet, they proclaimed the full remission of sin, and the gift of eternal life to all, without distinction, who would receive these blessings as they were offered, even freely, without money and without price. 'Be it known unto you, therefore, men and brethren, that through this man is *preached*'—proclaimed as by the voice of a public crier—'preached unto you the forgiveness of sins, and by him all

that believe are justified from all things from which they could not be justified by the law of Moses.' This was the uniform practice of the first apostles. Would that it were more and more the practice of those who now occupy their place as preachers! Surely there should be no fear to do what they did. The gospel is unchanged. It is the same message now as then. It should be the ambition of all who are entrusted with it to preach it as fearlessly, as freely, and as fully as it was proclaimed in primitive times. Were this done a measure of the same success would assuredly follow. Many would believe and be saved, and those who believe would, as in former times, 'be filled with joy and with the Holy Ghost.'"

CHAPTER II.

THE PREPARATION FOR THE BUSINESS OF LIFE.

WE are now to trace our friend through that stage of life when a being, hitherto dependent, though cared for by the most powerful affection which God enkindles in the heart, aside from that which binds us to himself, is launched upon the troubled and treacherous sea of mortal interests as in some sense independent and distinct. With what ardor has the inexperienced heart of youth anticipated that hour of individualization? With what shrinking solicitude has the experienced heart of a parent anticipated it? A parent may send forth a son warned and guarded by counsels which have been reaped in bitterness from experience; but, happily, the ardor and buoyancy of youth render it impossible to convey to it the experience itself, and a full impression of the realities which are to be encountered in the world which shines so attractively in the light of hope. Could all the losses and crosses, pains and perils, hollowness and mockery which that rosy light conceals, be distinctly unveiled beforehand, despondency would paralyze the energies of youth, and it would sit down in darkness to pine away in the paternal home, which itself would be robbed of all its charms. The mercy and wisdom of God conceal the future by a curtain which we cannot lift up, if we would; and, if wise, we would not if we could. But happy is that father who has reason to trust that his boy does not go forth to the battle in mere creature strength.

Silas Kendrick was singularly free from the vices of youth, and from the follies which ripen into the vices of manhood. A natural delicacy and refinement, which are usually regarded as the most attractive traces of the gentler sex, were seen in

his character to be perfectly compatible with an almost premature manliness. Those who had loved his mother saw all that won their admiration yet living in her son; while the friends of his father would often exclaim, when they saw the stronger points of Silas's character brought out—"That is the doctor over again"—and the union of the two was not unharmonious nor incongruous. It is not necessary to be weak in order to be refined, nor to be effeminate in order to be gentle. The noblest oak is not that which is snarled and leafless, thrusting its distorted nakedness against the sky. Perhaps it surprised those who looked upon his slight figure, and heard his musical voice, and observed his gentleness, and knew his opportunities, to learn that the settled purpose of his mind led him away from the college and the counting-room; from learned professions and the pursuit of commerce to the workshop.

In the spring of 1833, he left his father's house, followed by many prayers, to carry his purpose into execution; and made his first effort to obtain employment at Troy, N. Y., in a machine shop and foundry. He had one offer, regarding the terms of which he writes to his father, "I did not quite conclude to sell myself at that price." He first found employment in a foundry at Poultney, Vt., and again writes to his father: "Mr. L——, for whom I am at work, is a very pious man, and very pleasant in his manner. As for the business, it never presented the least novelty to me. I knew something of it before; I am not at all sick of it or disappointed. I have begun with the resolution to be steady and prudent. I am to have the privilege of attending the meetings of the church, and should like to have my letter from the church in Hamilton if they can give me one."

Two months after the date of the letter from which this extract is made, we find his father writing to him: "The facility with which you are becoming master of your business, the satisfaction the business affords you, as well as the

approbation and good will of your employer, were considerations of no small importance to me.

“I was also gratified with your resolution to allow your name to appear on no day-book, and that you have managed so long with your limited means, without calling for your wages. A little endurance of this sort will enable you to judge between the necessities of life and its superfluities, and to understand how little the latter compensate for the embarrassment and even poverty which they often bring upon those who indulge in them. There is not only a manliness and dignity of feeling occasioned by having funds at control which have been acquired by industry and prudence, but there is an accumulation of power to fill a larger sphere of usefulness.

“If you are becoming more useful to your employer than he anticipated, let that occasion you no discontent. If he will fix upon the amount of labor for a day’s work, and pay you for all you do beyond that, it will be honorable on his part, and profitable to you, provided it should not prove a temptation to go beyond your strength and injure your health, nor induce you to place a less value on this part of your gains than on the rest, so as to detract from your economy. In either case you would be a loser.”

The common sense of Dr. Kendrick’s counsels may prove of use to some readers of these extracts, which are made chiefly to give a distinct impression of the manner in which Silas entered upon the business of life, and of the influences that directed him in a course of prudence, which early won for him universal confidence and respect. A voluminous family correspondence lies before us, commencing from this period and extending to the close of the father’s life, in its general character and subjects commonplace perhaps, but yet in itself remarkable and instructive. To none of his family or friends does Silas write so cordially and confidentially, as to his father. All his plans and aspirations, even what might be regarded as his day dreams, are written with the freedom

of an intimate associate, and yet with the most marked respect, which never loses sight of the father's dignity and claims. Through all his plans of life, from first to last, runs the hope, which was not abandoned till death blotted it out, that the revered head of his father should find a last shelter in his home. In his first letter from Poultney, in 1833, he says, "I shall not attempt to accumulate a large fortune, but I hope to accomplish enough to settle myself on a good farm, and to do something for my parents in their old age." In 1847, he writes to his sister, when their venerable parent was approaching the close of life, "That father should come to live with us, has been my favorite plan, my great desire, and it is not easy for me to give it up."

The cordiality, frankness, and affection of the son's letters, are encouraged by the overflowing kindness of the father's. Occupied with the cares of his responsible position, amid the labors of his class, on his frequent journeys to promote the interests of the theological institution, and pressed by the claims of a very extensive correspondence, Dr. Kendrick found time to answer every letter of his son, and to return him measure for measure. His letters are dated sometimes from his study, or on board a steamboat, or at a hotel where the stage had stopped to change horses, or at the house of a friend. Wherever his son's letter reached him, he finds an opportunity to reply. The answers abound not only with judicious counsels and admonitions, but with such expressions of opinion, and relations of experience, as one would write to a Christian brother. Domestic and local news, especially intelligence concerning the seminary and the churches, are minutely rehearsed—probably to none of his most intimate friends and brethren, did he write so fully as to his son, regarding all that interested, perplexed, or pleased him. They had no concealments from one another; and, probably, the son never took an important step even in his business, without laying it particularly before the father.

Silas gave early promise of success in the business he had

chosen. About two years after, he went to Poultney he wrote to one of his younger brothers—"I have taken a job from my employer, which yields me a little more than two dollars a day. I hope to be able to buy a farm in a year or two. I shall send father fifty dollars this week." At this early age he begins to manifest a disposition which led to much of the usefulness of his later years—a disposition to surround the young who came within his reach with an affectionate sympathy, and to aim at their elevation. His younger brothers were his first care; and in his letters to them, he endeavors with no little tact to draw out their thoughts on important subjects, and to urge divine truth on their attention. The judicious counsel which he scatters throughout them, strikingly reminds us of the sound judgment of his father. In the letter just quoted from, he says: "you must not yet feel home sick, my dear brother, make yourself at home where you are. If you do well, and are kind and affectionate to those around you, you will always find good friends. Be true to the best interest of your employer, and you will best promote your own interest. I know by experience, my dear Covell, that an honest, steady, straightforward course is the very best for a young man. A good reputation is worth every thing, and it may be lost much easier than acquired." The father of a youth who died in Poultney, about the time when this letter was written, thus expressed himself in a letter to Dr. Kendrick: "I shall always feel under great obligation to your son for his kindness in taking care of my lamented Carlos, during his last days. Silas and I took care of him night and day. He was unwilling that we should both leave him at the same time."

Ere long, he entertained the desire to aid his family more efficiently, and to lighten the cares and the expenditure of his father, which were both overtaxed by the claims of the institution to which Dr. Kendrick gave himself with such devotedness, and which remains a monument of his zeal and wisdom. Silas proposed that his young brother should come

to Poultney, to attend the academy there, and offered to defray all expenses, and exercise a watchful care over the boy ; and, when this proposal was declined, we find him writing concerning an older brother, who like himself, preferred a trade to a profession : “ I have a better contract with my employer than I had last year ; I employ three hands. I should like to have brother Covell, come and work with me—I will give him as much as he can earn anywhere, and pay his travelling expenses. I should be glad to have him with me ; and it would be no disadvantage to his habits of industry to be here. If he does not wish to learn the art of moulding, I will teach him some other branch of the business. I will have him room with me, and will do all I can for his good. Should father be willing to have him come, I will send the money as soon as I hear from you.”

As the result of this proposal, he writes at an early subsequent date : “ Brother is well, and likes his business. He is not so quick to learn as some boys, but he is steady, obedient, and kind-hearted. I spend my evenings in my room with him, and a young friend. We study, for two or three hours, arithmetic, book-keeping, and Euclid. Covell does not seem inclined to idle away his leisure hours. I am confident I can have an influence over him, and earnestly desire it may be for good.”

These extracts render it unnecessary to say any thing regarding the character of the associates Silas chose, or the manner in which he spent his own leisure hours. From the time that he left his father's house, we find constant evidence of his resolute endeavors to improve himself in all that promised to advance his usefulness and success. “ I have been studying surveying,” he writes to one of his brothers : “ I have received instructions from a gentleman who has made a handsome fortune by surveying western lands. He has an excellent set of instruments, and charges me nothing for the use of them, or for the instruction he gives me.” Of his associates, he says : “ My companions are very different

from a part of my society in Hamilton." The expression must not be understood as intimating that he had ever mingled in the society of the vicious or worthless—a young man should aim at a much higher standard than merely to shun the society and habits of the profligate. Frivolity and the company of those who devote themselves to what are regarded as the harmless gaieties and recreations of life, present far more imminent perils to those who go out from a Christian family into the world. Every Christian minister will acknowledge, that the most common source of anxiety regarding the young of his flock, is not the influence of the openly wicked or dissipated, but of those who occupy the intermediate ground of levity and folly.

It can never be sufficiently lamented that of late years churches have frequently endeavored to promote their popularity and worldly success, by the direct sanction of the trifling, which is the bane of worldly society, in gatherings held under a variety of names and pretexts, which are not otherwise distinguished from parties of pleasure-seekers than that the evening's folly is opened and concluded by the forms of prayer.

This is not the place to reply to the arguments by which such practices are defended. But it must be felt by all who have witnessed their operation, that in all such unions the church goes down to the world, she cannot bring the world up to her place. She strips herself of spiritual power, while she flatters herself that she is bringing the world within her influence; and exposes the inexperienced of the flock to the worst influences of worldliness, under the plea of removing the temptation to seek the same kind of recreation elsewhere. How many solemn impressions and convictions have received their death-blow in such scenes? How many who did run well, if asked what did hinder them, will point to the same associations? And what mockery and scorn of the profession of Christians have been there awakened, eternity only will reveal.

Cheerfulness and the most animated intercourse of society may, indeed, be the aids alike of intellectual and spiritual development, but the line between these and levity and frivolity is very distinctly marked, though it demands constant watchfulness lest the one should degenerate into the other. The line between levity and ungodliness, between frivolity and dissipation, is by no means so distinct; and the experience of thousands will attest that the latter is the natural termination of the former. In the first instance, and in the majority of cases, it is not dissipation, but the habits against which we plead, that effectually bars the way of self-improvement to the young, and that chills the religious ardor of young Christians. Frequently the religious interest, and the effort at self-improvement, which have resisted and triumphed over all open opposition, yield at last to the mere levity of some one whose companionship had been sought because he bore the Christian name. We are constantly taught that we cannot put an old head upon young shoulders. Nor, indeed, would we desire to extinguish the vivacity of the youthful mind. But the young themselves will remember that, when all the palliations of folly have been most plausibly urged, it is by a course of sobriety, self-denial, earnestness, and self-control, that they are to advance in all that lends dignity to the character of a man, that is becoming to the character of a Christian, and that promise either usefulness or honorable success in life. We have not far to travel in the path of what is termed harmless gaiety and amusement, to learn how little akin it is to the path of happiness, how deteriorating its prosecution is when taken at the best, and how frequently and easily it issues in all the degradation of profligacy. It is the very path by which the most degraded victims of vice reached the brink of ruin.

We should do great injustice if we left these extracts from the letters of Silas N. Kendrick, and these notices of his exemplary youth, without claiming that he is not to be regarded as a morose and gloomy anchorite. The very reverse

of this. No one entered with keener zest into the enjoyments of cultivated society. He was more than cheerful in his disposition. The word "joyous" would better express it. And while he shrank, with taste and principles alike wounded, from buffoonery and boisterous mirth, he had a fine appreciation of wit and humor. His letters overflow with genial good humor, and sparkle with playfulness; and the friends of his later life can well imagine that no one was more cordially welcomed in the social circle than he was, at the period of which we now write. He was eminently social, strong in his attachments, and constant in his friendship. Those young men who are mentioned among his associates, and the companions of his studies and pleasures in Poultney, were the friends of his latest days, and are the foremost among those who lament his death. This might well be inferred from what we have said of his attachment to his father, and the family, and from the character of the correspondence from which we have already quoted. Nothing could be more beautiful and noble than the love with which he clung to these relations of nature. His affection for his sisters were invested with a most attractive tenderness; and this is the proper connection to mention the first great grief which fell upon him in the death of a sister older than himself. "Oh, my dear father," he writes, "the sad intelligence crushes our hearts. How can we be reconciled to it—how can we endure the thought that we are never to see our dear sister again? It is too much for the weakness of nature; yet I would not murmur. I loved her well. She was all that a fond mother and an affectionate sister could be to me. She always told me my faults, and reproved me when I was wrong, which none other but my father has done. But she is gone. This world contains but one other so dear to us as she was—the kindest and best of fathers. May we not murmur because God has taken her home, but rather be grateful that she was spared to us so long.

"Last night was a sleepless, but not a prayerless night

with us. Brother is a good boy. He is very steady and regular in all his habits, has abandoned the use of tobacco, attends meeting with me every Sabbath, and is all I could wish except a Christian."

Although it does not belong to this period of our history, we may mention here, as another illustration of the characteristic depth and endurance of his affection, that this brother ultimately went upon a long voyage, in a whaling ship, and has never since been seen by any one that knew him, or that could communicate any information of his fate to an afflicted family. It would be difficult to decide whether the letters of the father or the son express the more tender anguish and anxiety about the lost one. From the time of his departure it is the ever-recurring theme of their mutual condolence. Silas, from time to time, wrote hundreds of letters of inquiry to consuls at foreign ports, and to missionaries in all parts of the world, and every friend going abroad was entreated to interest himself in the useless search. He never abandoned the expectation of Covell's return, and the last letter which he addressed to his father renews the expression of his hope and desire.

A brief period of energetic application sufficed to give him a competent knowledge of the trade he had selected, and his habits of economy had enabled him to accumulate a small capital. He had, moreover, secured the confidence of men whose confidence was capital. We find him, therefore, preparing to establish himself in business, and looking out for an eligible opening in the providence of God. But this belongs more properly to another chapter of his life; and, since we have in this dwelt upon his attachments and his demeanor in the private relations of life, it may neither be inappropriate nor useless to conclude with the reply of Dr. Kendrick to a letter in which Silas had mentioned, with wonted frankness, another tender attachment, and had consulted his father regarding the propriety of looking forward to a union with the object of it.

“The step you are contemplating, my son, is one of great importance, and one which, if wisely taken, will, by the blessing of God, greatly promote your happiness. In looking forward to this, two things must be carefully considered. One is that you make the right choice of a person, and the other is that you can make adequate provision for the increased expense incident to that condition in life. A wise choice is the first thing. In this you must prayerfully seek the direction of God, and carefully regard his providence. The judgment, as well as the fancy, should be consulted. Reference should be had to the qualities of the mind, as well as to the form and features of the earthly mould. The ornaments of her spirit are the most precious and unfading, and, with a gentle disposition, have more than mortal charms. These are not all that a man of moderate fortune needs in a wife. The connection is only for this life, which is a state of toil and trial. A knowledge of business, fixed business habits, with prudence and economy, and a tolerable constitution, are needful for a life of usefulness. If the latter is wanting a person with a good degree of all the others, must embarrass a man of limited means, and almost ensure him a life of poverty.

“You think of a distant period to redeem a present pledge. The question seems to be, is it wise to give a pledge of such moment to be redeemed two years hence? Although this seems to you a long time, yet how much will it, probably, accomplish for you towards procuring a permanent residence? And without *that*, such a change in your relations would embarrass rather than benefit either party. Few have been called more frequently than myself to consider this subject with solemn and personal interest; and, in looking to the result, I have always preferred to suspend the ultimate decision upon the providence of God, the strength and constancy of affection, and what should seem best when these have arrived. Under these circumstances, after expectation had been excited by a series of attentions which were sufficient to

justify it, I never felt at liberty to occasion disappointment without full and satisfactory reasons. We should ever avoid, if possible, being the occasion of suffering to another. It is more easy for you to hold yourself disengaged while you have any hesitancy on the subject, than to retrace a premature step. You will at least make it a subject of prayer. Ask your heavenly Father to direct you, who is ever ready and infinitely able to do it. I feel a pleasure in having the opportunity to contribute any thing to assist your decision. After you get all the light you can upon the subject you must act upon your own judgment."

CHAPTER III.

THE SEARCH FOR A HOME AND A FIELD OF LABOR.

IMPERFECT and fragmentary though the history of a life necessarily is, in a brief sketch like the present, derived from such materials as are preserved to us, the reader has probably gained a correct impression from the last chapter of the rapid progress of its subject to maturity of character. The facility with which he mastered the trade he had selected was extraordinary. The industrious improvement of his leisure hours promised to render him an intelligent man, as well as an accomplished machinist. His general demeanor secured him the affections of his friends, the respect and confidence of all who knew him, and sent him forward on the next stage of life with a high and untarnished reputation. His principles were becoming well established, and on the solid basis of a renewed nature, he was accumulating an experience which eminently fitted him for the sphere of action and toil to which the providence of God was soon to point his way.

He had, from time to time, entertained the purpose of leaving Poultney, with a view to establish himself in business. Filial affection and the attractions of first friendships turned his thoughts first to Hamilton, but the judgment of his father decided against the practicability of following his business with success in that village, at a time when its trade was unusually depressed. His thoughts were first turned to the west by the proposal of one of his uncles, who held a public office in Ohio, and who, appreciating the sterling worth and integrity of his nephew, offered him liberal terms if he would accept a position of trust in the office. Mature deliberation, however, overruled the first inclination to seek escape from the drudgery by which success as a machinist

was to be secured, and with the approval of his father, the offer was declined. The state of Michigan, fast emerging from its condition of pupilage as a territory, was attracting the attention to which its position and resources entitle it; and a number of circumstances conspired to point Silas' attention to that region. His own inclinations were providentially confirmed by a visit which his father paid to the west in the autumn of 1836, for the purpose of aiding in the organization of the Baptist Convention of that state, and visiting the mission to the Indians at Grand Rapids, under the care of the Baptist Board of Foreign Missions. Dr. Kendrick wrote very favorably of the country and its prospects, and enclosed a formal offer from Judge Dexter, of Ionia, on Grand River, of a lot of land with water power, for the purpose of establishing a furnace in that village.

Silas' decision was reserved till the following spring; meanwhile, all his arrangements were made with a view to a journey westward as early as the season might permit. "Perhaps," he says in a letter to his father, Dec. 27, 1836, "I had better continue at my business here as long as I can without interfering with my western enterprise. I shall be able to raise about three hundred dollars, besides a good set of patterns and tools. What time had I better start from here? I shall be alone in the business, and must rely on my own exertions, judgment and skill, with God's direction and blessing. I mean to begin small and proceed safely." In all the correspondence on this important step, there is a pervading reference of every thing to the Divine will, and one anxious desire on the part of father and son, to mark and follow the leadings of God's providence. A year or two previous to the point which we have now reached, his father wrote to him: "You should, my son, study well the ways of Providence. Enter upon no enterprise without asking counsel of God. Remember, that his providence presides over all things, and holds a rod over his children when they live unmindful of him. Wicked men may prosper in this world

in sin, and meet their punishment in the word to come. But not so with the people of God; 'If my children forsake my law, and walk not in my commandments, I will visit their iniquities with stripes, and their transgressions with a rod.' Remember the counsel of Solomon: 'Trust in the Lord with all thy heart and lean not upon thine own understanding. In all thy ways acknowledge him and he shall direct thy paths.' Amid all the callings of this life, never forget the high calling of God in Christ Jesus."

We might multiply similar quotations from the earnest counsels which accompany the information and suggestions which Dr. Kendrick addressed to his son, on the eve of setting out for the west; and those who are intimately acquainted with him, know how well such counsels were appreciated and improved. There are few who regard the God of the Bible, who do not profess to hold the doctrine involved in these counsels; but it is not censorious to say that there are comparatively few who habitually and practically recognize the guidance of the providence and Spirit of God. In some overwhelming calamity the thought occurs, but as it is an unfamiliar one, the recognition of God's hand is, for the most part, formal and uninfluential. At least it fails to give the comfort, and produce the sweet submission of spirit, which it would do, were our hearts trained to mark that hand in the events of every day. From what perplexities about the path of duty and the issue of events would it relieve us, if we were accustomed to act as though we knew that God presides and directs! He watches closely every turn of our course, and has his helps always at hand. A young lady, who was obliged by the state of her health to seek a southern climate, was on board a steamboat on the Ohio river, with no friend near except a brother, like herself estranged from God. A train of reflections, one morning, left her deeply convinced of her lost condition; and when the boat stopped to land a passenger, she stood by a centre table, in profound thought, with her hand resting uncon-

sciously upon a Bible. A minister of the gospel stepped on board, and was arrested by her appearance. Apologizing for the intrusion, he asked a question, the answer to which was, in effect, "What shall I do to be saved?" He opened the Bible, pointed to a passage in it, and, on the instant, the signal to sail obliged him to rush on shore without speaking a word. She read the verse indicated, and Christ was revealed in her the hope of glory. "Could I have seen God's interposition more distinctly, had an angel from heaven brought the message?" she asks, in relating the circumstances.

And so every day, if our eyes were anointed, we might see a hand beckoning; if our ears were unstopped, we might hear a voice going before us saying, "This is the way." Not only on great occasions, but in all life's commonplaces, it is our privilege to seek and find this guidance. "*In every thing*, by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

These thoughts are forced upon us when we look back upon the course by which God was about to lead our friend, through years of toil and hope, temporary success and frequent disappointment, to find, at the close of twenty-five years of strenuous and well-directed industry, not an ample fortune and an old age of worldly honor, but the wreck of fortune and health, an early grave; yet along with these, high spiritual attainments, and a crown of glory that fadeth not away. The eventful spring came, and prayerfully and submissively he went forth whither the providence of God seemed to point. The proposal to settle at Ionia was still held in reserve, and formed in some sense a basis of his investigations. Every where, the introduction of his father's name, his own good reputation, and the charm of a frank and cordial manner, found him friends. The transparent integrity of his character, his sound principles and judicious views

of business, gained him confidence, so that at almost every stopping place he had offers of partnership, or opportunities of entering into business on favorable terms.

A proposal from Dr. McQueston, of Brockport, that he should take an interest in a furnace which that gentleman had established at Hamilton, Canada West, led him to take the route for Detroit through that province; and here he made his first experience of the trials and hardships of western adventure. "My journey through Canada," he writes to his father, "was exceedingly hard. I was twelve days in the province traveling by stage, double and single wagons, on horseback and on foot. I was sick three days at a poor log tavern kept by French people, who could scarcely understand a word of English, and the only medicine they had was *sweet flag tea*. Oh, if ever I thought of home and my dear friends, it was then."

The prospects of business at Hamilton seemed preferable to any he had seen, but before making a permanent location, he thought it due to his father's judgment to visit Michigan. The letter last quoted from was accordingly written from Detroit, where he was welcomed by Mr. Palmer, Mr. Movey, and other friends of his father's family, through whom several promising offers of engaging in business again reached him. The Ionia proposal was at length set aside, on account of the failure of those sources from which he looked for an adequate capital. While he waited for some indication of the path of duty, an appointment was procured for him from the Board of Commissioners of Internal Improvements, to accompany a party to survey the Grand River Railroad. He here began to reap the fruits of the improvement of leisure hours at Poultney. "My appointment," he writes, "is honorable, next to the engineer's, and is two grades higher than beginners usually obtain. I think I had better accept the offer, and go out till the fall, and then commence preparations for business next spring."

Shortly after this, we hear from him in the depths of the

wilderness, with a party of fourteen men, accompanied by two pack horses to carry tents, blankets, and four weeks' provisions. In a long letter to his father, he gives a graphic account of their adventures, and speaks with animation of the enjoyment of "life in the bush," "where," he says, "we were beyond the clamor of politics, and the cry of 'hard times,' and saw no human misery save where we saw a party of Indians. My heart bleeds for the poor, ignorant, injured red man. I have never before so sensibly felt my dependence on Him who never slumbers nor sleeps; nor so distinctly realized his watchful care, as during those days of toil, and nights of exposure, in that solitude where there was no trace of man. Nothing even to remind us of men, and every thing speaking of God. I felt my heart glow with gratitude. My faith waxed stronger; and it is a cheerful faith which sees all things full of blessings, that such scenes cherish.

'A sojourn in the vernal woods,
May teach us more of man,
Of moral evil, and of good,
Than all the sages can.'

"It is often said that nature is rude; but it is our want of a knowledge of nature that makes us rude. I do not think that I have grown wild, as I thought I should, by living in the wilderness. On the contrary, I have learned new lessons of love; my heart was brought nearer to God, and I saw, as I never saw before, how good all good things are, and how good all things might be, were it not for the evil which we do."

The whole letter is a proof of the correctness of his estimate of the influence of that deep retirement. Probably he never wrote a letter so full of tenderness, of melting remembrance of the departed, overflowing love for father, family, and friends, and joyful gratitude in view of all the circumstances of his lot. The train of sentiment is marked by a singular beauty and purity, and the style is elevated sometimes to the very verge of poetry.

On his return he says, "we shall now be employed in the office about six weeks making a map of the work, and calculating the amount of cutting and embankment. I am highly pleased with the business of engineering. I have the credit of having made good proficiency, and having kept the best field-book of the party. My duty has been to keep the level, the course, face of the country, soil, &c., and a part of the time to use the compass."

To his younger brother he writes from Detroit, September 26, "I have spent two months engineering on the Michigan Northern Railroad. We were four weeks in the woods without seeing a house or a white man, and two days of the time we had no food except boiled rice and hemlock tea. I injured my health by sleeping on the damp ground, with only an Indian blanket for a bed. Since my return to the city, I have been very sick of a bilious fever. My good friend Eastman, took the best possible care of me, and the family where I board was very kind. I was confined to my bed three months. I was advised to abandon engineering; and shall probably remain where I am during the winter months."

This sickness was the circumstance that was to determine the field of his future exertions. Detained in Detroit for the winter, he gladly accepted the offer of a clerkship in the Detroit Iron Company's office, where he obtained an experience in the transaction of business which developed new faculties, and proved of great service in his subsequent career. The partner who acted as agent, and the only one who had any knowledge of the business, was taken sick, and the entire charge of the concern fell upon Silas. He speedily established himself in the perfect confidence of his employers; and in a month or two we find him, from keeping the books and making sales, transacting the whole business, collecting, purchasing stock, making contracts, and taking a general supervision of the works. From this, as our readers will anticipate, it was an easy step to a partnership, and the question regarding his settlement in life was, in the providence of God, determined

apart from the proposals and projects which he or his friends had entertained.

The letter in which he intimates to his father, his first engagement as clerk with the company, contains the following passages: "Saturday evening—The labors of the week are over, and I have had a good evening's work paying the men and taking their receipts. This hour, between nine and ten o'clock, is an hour of peculiar interest to me. It always brings recollections of our dear Eliza." (The sister whose death has been noticed in a previous chapter). "When I parted with her, to go to Vermont, we promised to read two chapters of the Bible, and meet each other at a throne of grace, every Saturday evening, at this hour. I never forgot the pledge, and those were happy and profitable hours. We read the New Testament once through. The chapters for this evening, are Luke 21st and 22d." There could scarcely be a more touching and interesting illustration of the relations maintained between Dr. Kendrick and his son, than is furnished in the reply to this note: "I was much interested in the account you gave of the agreement into which you entered with your late and much beloved sister, to meet at the mercy seat, to read the word of God, and call upon his name together every Saturday evening, between the hours of nine and ten. Her prayers are ended, and if you wish to have her place supplied in this weekly service, you may, if you please, consider her father as taking it."

Little wonder that the first thoughts of such a son, when he obtains a prospect of settling in life, should be of finding a home and resting place for such a father. "I continue to like Michigan, he writes about this time, to his step-mother, "and do earnestly hope it may be best for you and father to come here and live before long. I fear that father will not be able to bear the burden of that institution, much longer; though I know he will never leave it while it seems to be his duty to remain there. The institution gains favor wherever it is known, and the account of the last anniversary

was very flattering. I am glad that father lives to see his labor blessed, and that he already sees that his strength has not been spent in vain."

It can scarcely be necessary to say, that so soon as there was any approach to a settled residence, Silas identified himself with the church in Detroit. The fact that the Baptist church then was a feeble body, without a pastor, and in every outward circumstance depressed, was but an additional reason to him to lay hold of its interests with zeal and devotion. Through long years of trial and discouragement, the few faithful ones of that body, found a rallying point of their interest and efforts in the Sunday-school. In one of his earliest letters, after entering the employment of the Detroit Iron Company, he says: "I have taken a class in the Sabbath-school; my class consists of seven little boys, to whom I feel much attached." This was the small beginning of labor in a favorite field of usefulness, in which he was afterwards heartily blessed. Hundreds live to-day to bless the memory of one whose fidelity and affection, as a teacher, won all their hearts. Many of them learned to call him "brother." Not a few occupy places in the church and the school where his place is left empty, and not a few doubtless will be to him for a crown of joy at last.

But as may well be concluded from what has been recorded of his life, and quoted from his correspondence; his religion was not confined to the church and the Sunday-school; it pervaded all the relations of life. All who knew him, knew him as a Christian. In a state of society which demanded boldness as well as firmness, on the part of the followers of Christ, he took his stand with a quiet resolution, which forbade all approaches of profanity and irreligion. And not only in the social circle, but amongst irreligious employers, he made it understood from the first that nothing was to be expected of him, that was unworthy of the Christian name. And young, as he was, that consistency did more than secure their respect; it touched their consciences and was the means

of awakening at least one of them. His religious influence was at once felt in the workshops, also—"Furnace men," he remarks to his brother, "are not as respectable here, as they are at the east. They are dissipated and profane." And it was amongst them, that the first decided fruits of his Christian fidelity were seen, contrary to all human probabilities. We cannot possibly close this chapter more impressively, nor give a better view of his character and position at the time, then by inserting a kind letter to Mrs. Kendrick, from the venerable and devoted pastor of the first Presbyterian church in Detroit, the Rev. Dr. Duffield.

"Detroit, Jan. 26, 1860.

"MRS. S. N. KENDRICK :

"MY DEAR FRIEND—Truly and deeply have I sympathized with you in the death of your excellent husband. Your loss is not yours only, but one that is felt by a large circle of friends, and society at large. For more than twenty years have I been acquainted with him, and happy to discover the development of that meek, loving, ardent piety which characterized him. My acquaintance with him commenced soon after my removal to this city, and the commencement of my ministerial labors here. He was at that time in the family, and clerk in the foundry, of our worthy friend Mr. T. Stetson, then an enterprising and diligent conductor of a manufacturing establishment, which employed numerous operatives, and was one of the first attempts in our city for the construction of machinery to be driven by steam and other mechanical power. The influence of religion was neither known nor sought in that establishment in the early period of its history. The Lord's Day was not sanctified; and though it was not appropriated regularly as other days, for working purposes, yet neither the fear of God, nor regard for man, closed the door against urgent applications for labor on that sacred day.

"Mr. Kendrick was a young man at that time, who revered the Lord's Day, and loved its Author. It was with him a

day to be prized and conscientiously appropriated to the ends designed in its appointment. He loved the house of God and the place of prayer; and felt it to be both his duty and his privilege to spend it in the exercises of divine worship, the acquisition of religious knowledge, and in benevolent efforts for the instruction of the young and ignorant, and in whatever might advance men's highest and best interests as candidates for eternity. Upon entering the establishment of Mr. Stetson, he stipulated to be exempt from secular occupation on the Lord's Day, claiming the privilege and owning the obligation diligently and conscientiously to observe public worship. With becoming meekness and firmness, he maintained the example of the Christian in this respect, and with gentle words of exhortation and remonstrance, as opportunities offered, sought to lead those with whom he was associated in business to think of other than mortal interest.

“ The stand he took arrested the attention of his employer, and his prudent counsel and demeanor became the means of introducing a religious influence, that wrought eventually a great reformation in that establishment. The change which took place in the feelings and conduct of its principal manager, who, from having lived regardless of the great interests of religion, became zealously attached to them, was quickly manifest in the order of his household and the demeanor of its members. I remember with pleasure the visit I once made, when partaking with forty or fifty hands of the evening meal, and witnessing the effects which religion had accomplished. Before partaking of the provisions upon the table, there was not only a blessing asked from God, but other exercises of religion appropriate to the evening family devotions were had, and participated in by all the boarders. The head of the house, seated at the head of his table, opened the Bible which lay before him, and which was as regularly deposited in its place there as any other furniture of the table, and having read a chapter, as usual, engaged in prayer with the numerous hands in his employment. Not a few of them became

pious, and the order of the establishment formed a perfect contrast with what had once been witnessed. The temperance pledge was adopted by many of the hands, after the example of Mr. Kendrick and Mr. Stetson, and the good then wrought there has outlasted the machines produced, and has left to this day the savor of its memory.

“It rejoiced your husband’s heart to see the manner in which God had answered his prayers and honored his consistent example as a follower of the blessed Redeemer in the conversions and general reformation that occurred in the foundery. I doubt not that you have in your sad and solitary moments, often thought of the reminiscences which Mr. Kendrick bore with him in after-life from his relations and influence in that establishment. Would that we had more of his spirit, and of the moral and religious influence which prevailed in that foundery, to render similar establishments now in our city instruments of spiritual and religious, as well as temporal food to the hands employed in them. That which is wanted, is a care for such things on the part of the owners or conductors, and the example of that consistent piety which seeks the higher interests of men and makes religion and business subserve the legitimate and proper end of both, the present and lasting welfare of man. It is a pleasant thought with which the memory of our departed friend is associated, that he never lost sight of the best interests of his fellow men or neglected to improve opportunities afforded in the providence of God to commend the Saviour whom he loved and sought to serve.

“The very last interview which it was my pleasure to have with Mr. Kendrick was in keeping with others which often impressed me with this feature of his piety. It was but a short time before the Master removed him from this life. He had attended the afternoon service in my church. I had not observed him during the service, * * * but at the close of the services, I found him waiting in the vestibule for an interview with me—you also were present and can

remember with what deep and earnest interest he related to me some scenes he recently witnessed, and some facts he had learned relative to the good effects of labors in a Sunday-school in this city, in which he had been associated with the late excellent and eminently devoted Christian, Mrs. Cass, and other members of my church. During a visit to the interior of our state, he had been permitted to witness the happy influence of religion upon the father and mother and other members through the instrumentality of a child that had been taught in that school. When she removed with her parents to a part of our state where no access could be had to a place of public worship, or means of religious instruction, she persisted in the practice of what she had learned and maintained, an attachment to divine things which, by the blessing of God, had rendered her father's house a Bethel. His whole heart seemed to be moved in the recital, and the loving animation and beaming of grateful recollection that marked his countenance in that last interview I had with him on earth, have embalmed his memory in my thoughts. As I now look back upon it, it seems to me to have been what I did not then suspect, the last and mellow light which his setting sun was pouring forth before it sank, and was shrouded in the rest that remaineth for the people of God.

“May our kind heavenly Father give us grace, that we be not slothful but followers of them, who, through faith and patience inherit the promises.

“With much sympathy, and in the bonds of Christian affection,

“I remain yours truly,

“GEO. DUFFIELD.”

CHAPTER IV.

THE CHRISTIAN MAN OF BUSINESS.

THESE notices of the trials, adventures, and anxieties of a young man, aiming at a settlement in a permanent sphere of industry and usefulness, under the guidance of religious principle, and with an eye to the guiding providence of God, may not be without their use, both in the way of example and encouragement, to those who are setting out for the same destination. The fact that the circumstances through which his path lay are invested with no unusual or romantic interest, though it may detract from the interest of our narrative, only increases its practical value. We have spoken of his place in life being providentially determined, from the time that a severe sickness put a stop to his wanderings and led him into the employment of the Detroit Iron Company. It is not unimportant to notice, that the religious influence he was enabled to exert in the establishment, bore the blessed fruits, already mentioned, while he was only their clerk, and before he became a partner. A partnership, on very advantageous terms, was soon offered to him when his value and worth were so clearly demonstrated, but it was not till after months of prayerful consideration that he ultimately determined to accept it. His father was still his confidant and counsellor ; and as this sketch aims at being useful to others, rather than to eulogize its subject, one or two extracts from Dr. Kendrick's letters may be inserted here, with profit to those who have no godly father to counsel them in the perilous outset of life :

"I am glad to hear," he remarks, "that Providence is opening to you a door for usefulness, and that you are engaged in a Sabbath-school. The more intently you have your eye on

the indications of Providence, the less you will be liable to err from the path of duty. In deciding amongst various prospects, you will consult not only sound business men, but, above all, the will of God. Endeavor not to extend your responsibilities beyond your means. The safe side is generally the best. By a simple act of indiscretion some have ruined themselves for life. Never jeopardize your reputation by lending your name to others. 'Be not thou one of them that strike hands, or of them that are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from under thee?' God has often frowned upon his children for disregarding his counsel in this matter, and left them to feel the smart."

Again, he says :

"Thousands of dollars may be sacrificed by premature enterprise, and the sufferer left in deep waters for a long time. 'Better is a little, with the fear of the Lord, than great measure, and trouble therewith.' The instruction of the Saviour, to count the cost before we begin to build, is of great importance in temporal, as well as spiritual affairs. Small means, well managed, will provide us with the comforts of life, when God is pleased to bless them. We often defeat our usefulness and happiness by avaricious desires ; and often part with our substance for baubles, and lose them after all. You know, my son, that a life of self-denial, prayer and perseverance, is essential to our enjoyment of daily peace with God, through our Lord Jesus Christ. I hope you will not be weary and faint in the conflict with sin, but wait on God, and so renew your strength."

Such extracts might be multiplied, did the space allotted permit. Enough has already been quoted to show the counsels and considerations under which Silas arrived at the conclusion, announced to his father in July, 1838,—“I am permanently located here, and shall probably make this my sphere of action for life.” An account of the anxieties and toils through which that life lay, would perhaps contribute

little either to the usefulness or interest of this chapter. It may well be imagined, that while the moral and religious influence which he had exerted as a clerk, was more than confirmed when he took his place as a partner, his energy and industry were speedily felt, in the advancement of the business, and the position which the firm was enabled to take. To him, however, upon whom the responsibility chiefly and naturally devolved, it was a position rather of toil than profit. The wonder to all his friends, was, that through years of perplexity and care, and ceaseless application, he still found calmness of spirit, and abundant opportunity for the claims of religion and benevolence. Want of time was never urged as the excuse of neglected duty, nor business cares as the justification of coldness or languor in the discharge of duty.

It may be remembered that, at the close of the second chapter, a tender attachment was alluded to, and the judicious counsel of his father was recorded. That counsel was followed, but his true heart at once returned to the subject, when there was a prospect of such advancement in his worldly circumstances, as would render an engagement honorable and marriage prudent. A proper regard to the feelings of her who, now in widowhood, patiently awaits the time of an eternal union, compels us reluctantly to withhold from our youthful readers, the noble example of the steps which, as a Christian and a true man, he took towards an earthly union. With accustomed confidence he consults his father, and, after having spoken frankly and fervently of his attachment and its object, he says: "I should be happy to present my father and mother with a daughter well worthy of their parental regard—one whom our dear Eliza would have loved as a sister. I think too highly of my dear father's love, to form a union which he would not sanction. Should he deem it imprudent for the present, I would even now forbear to commit myself to any engagement." The reply to this may be inferred from what is already known of his father's sentiments and character. A letter addressed to the parents of his intended lies

before us, a model of candor, manliness, and delicacy. But perhaps it is as much as we ought to say on this subject, that, in the issue, Dr. Kendrick gladly accompanied his son to Vermont, and on September 12th, 1838, united him in marriage to Fanny, the youngest daughter of Captain William Cooley, of East Randolph, in that state.

Now settled in life, and united with the object of his early and tried affection, who, we may be permitted to say, was not only eminently qualified to make home happy for such a husband, but to be his fellow-laborer in every good work, Mr. Kendrick at length fairly entered upon the course of Christian usefulness, which will long be remembered in the community which he blessed. The circumstances of the Baptist church now assumed a more promising aspect. After being long destitute of any but occasional supply in their pulpit, Dr. O. C. Comstock accepted their call to the pastoral office, and shortly after the commencement of his labors, Silas wrote,—“The church is in a lively state. Dr. Comstock has baptized twenty-five since the first of May. The church is small and poor, but is, I trust, united in love. Since I came here there has been an increase of one hundred and twenty in the number of scholars in the Sabbath-school.” Dr. Comstock’s connection with the church, was the commencement of one of Silas’ most cherished friendships, which continued till the hour of his death. And as that aged servant of God has now also been gathered to his fathers, it may be permitted to one who knew and loved him, to embrace this opportunity of paying an humble tribute of respect to his fragrant memory. “I thank you,” says Dr. Kendrick, in a letter to Silas, “for the interesting mention you made of my old friend Dr. Comstock. I hope you will do all you can to hold up his hands. It will be an honor to you to be among his right hand friends and supporters.” Dr. Comstock was not the last pastor of that church who has reaped the benefit of this paternal counsel, in the son’s true-hearted and disinterested support, amid the trials of their position. Unhappily for the

cause, Dr. Comstock's connection with the church was soon terminated. Since his removal there has been a number of successors in the office. The other members of the church will not regard it as disrespectful or invidious, to say that among those who have occupied the position of pastor there, there is but one sentiment as to the pre-eminent comfort and aid which the love and labor of Silas Kendrick uniformly afforded them. Dr. Colver, one of the number, writing to Mrs. Kendrick after her husband fell asleep, says: "I do not know how to speak of him. There are none with whom I can compare him. Others may have been as good, but they were not like him, so utterly unselfish; and there was a kind of maidenly delicacy in his affectionate attentions, which lent them an indescribable charm. He was one of the few, the very few indeed, who never failed in all our social intercourse to command both my respect and love. He magnified his office in the church of God, and holds a place in my recollection of him as a deacon, distinct from all others, more nearly than any other answering the description of the martyr-deacon,—'a good man, and full of the Holy Ghost.'" Mr. Hascall, another of the number, writes: "There was a most considerate, unassuming, and persevering endeavor on his part, to encourage and aid a young pastor in the difficult and embarrassing labors which he must encounter. His time, thought, and money, though subject to pressing demands in his business, could always be relied upon when our Christian work had need of them; and the language of hope and good cheer seemed his Christian vernacular."

As has already been intimated, he carried his Christianity every where. In all the relations of his life it was felt, and without waiting for extraordinary occasions, every passing hour seemed to bring with it an opportunity of doing good. In the workshops, in the counting room, in the transaction of business, in the social circle, in a casual meeting upon the street, he would still be readily known as a Christian. There was, perhaps, an opportunity of speaking a word of encour-

agement to the young and timid, of counseling those for whom no man cared, of rebuking sin, or affectionately pressing the consideration of eternity upon the thoughtless, and it was all accompanied with additional power because it came at a time or in circumstances when it was most unusual to hear such words. The manner in which truth is spoken is only second in importance to the truth spoken; and he had a special gift of manner. His quiet, affectionate look, his musical and expressive voice, and the gentleness of his bearing, coupled with a peculiar tact in approaching the subject, enabled him to address those who seemed most unapproachable, on the subject of religion, not only without giving offence, but in such a way as to excite their gratitude. But what had special influence upon this result was the consideration that what he said was so much in keeping with the whole tone of his life. A gentleman who spent some years in his employment, and who is now pastor of a Congregational church, says:

“Once, when I was sick, he would come up to my room every morning, noon and night, and if any thing of interest had happened in the city, he would sit down and tell it to me, in hopes of relieving the weariness of my confinement. He never wounded my feelings by an impatient word during my whole stay with him. I do not recollect of his urging me to become a Christian, and yet if I am a Christian, next to my faithful father, I owe it to Silas Kendrick. I did not want him to talk to me formally. I *knew* that he wished me to be a Christian; his whole life was an entreaty to me, and I understand now what the Lord meant when he said: ‘Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.’”

Among other qualities which greatly aided his power to influence others, and to do good, was his complete self-possession, joined to a promptitude of action which occasionally assumed the appearance of impulsiveness. Of his extraordinary self-control a friend mentions the following example:

“While working at his trade at Poultney, in Vermont, one afternoon, he was casting a thin stove-plate, and his iron required to be very hot when taken into the ladle, and to be poured in haste before cooling, he had just filled his ladle when a ‘shot’ of the metal struck his limb, and burning through the clothing, finally lodged in the heel of his boot. He could not stop to attend to himself till his casting was made, and then he found that the iron had burned into his heel to the depth of one-third of an inch. His extraordinary control of his feeling was often manifested during his later years of suffering. When in leisure moments during business hours, with none but his clerks present, the deep lines upon his countenance, his pale and languid look, would indicate what he endured from a severe chronic disease—if a friendly or business visitor came into the office his animation was instantly restored, and his usual reply to the salutation, “Mr. Kendrick, I am glad to see you looking so well to-day,” was, “*I am* better, I thank you,” and he entered with spirit upon some subject of interest. As an example of his self-possession and practical promptitude, it is mentioned that on one occasion, when a party of men were lowering a steam engine from the second story of the machine shop, to load it on a dray, just as the engine swung out from the upper door Mr. Kendrick saw the rope by which it was suspended “stranding,” as it called, that is one strand after another was breaking and unwinding, he instantly grasped the rope with both hands, and arrested its destruction till the dray men could jump aside, saved from being crushed by the ponderous mass which, the next instant, came down, crushing the axle of the dray, and burying itself in the ground. Mr. Kendrick found the flesh hanging in shreds from his bleeding hands, but thought himself amply repaid for some days of intense suffering by the consciousness of having saved a human life.

These qualities were closely allied to courage. And there were few braver men than he; while his gentleness of man-

ner, and the slenderness of his frame, often made the display of courage more impressive. The influence of such calm resolution over the most violent natures is unbounded. "At one time," says a friend, "Mr. Kendrick, in company with another member of the Young Men's Benevolent Society, visited a man who, crazed by alcohol, had driven his family into the street, and guarded the door of his dwelling on the inside with a drawn broadsword. Mr. K.'s companion thought "discretion the better part of valor," but Mr. K. at once seized the collar of the belligerent with one hand, and the sword with the other, and with a determined look and tone, ordered him to surrender. He did not think it best to dispute the authority, and the family were soon reinstated in their home.

Upon another occasion he learned that one of his workmen, a rigid Catholic, had become insane, and for two days had kept his family kneeling at a table, while he stood with an axe ready to kill the first one who should attempt to rise. The Roman Catholic Bishop and the man's physician, as well as all the neighbors, had retreated before the glancing steel. Mr. Kendrick, on hearing of it, hastened to relieve the terrified family. On arriving at the house, he instantly entered the room, calmly looked at the uplifted axe, and to the maniac's exclamation, "Take care, Mr. Kendrick; I shall kill you," he replied, "No, you will not kill me. Give me that axe;" and the demand was immediately complied with.

Although the following incident, which is related by the same friend, belongs to a much more advanced period of this sketch, we introduce it here, as an illustration of the character which was expanding in usefulness through all these years of benevolent effort:—In the summer of 1849, a poor Englishman died of cholera in a small house in Detroit. As the family had no friends, and a general fear of that disease prevailed among the inhabitants, no one could be found to perform the last rites for the dead, or offer comfort and assistance to the widow with her three little

children. The case came to the knowledge of Mr. Kendrick, and he at once set out for the desolate house. On reaching it, he first dismissed the idle crowd who had assembled to gratify their curiosity, but had not courage to take a nearer view than from the outside of the doors and windows; he then washed the corpse, and procured grave clothes and a suitable coffin. Some of his apprentice boys volunteered to act as bearers, and, having ordered carriages, he accompanied the family to the last resting-place of their head and support. He returned with the family to their home of poverty, where the first question to be answered was, "Where can bread be found for these little ones?" Temporary relief was furnished by the first friend they had found in a strange land, and he soon after found employment for the mother, who was a strong, healthy woman, able and willing to work. She was enabled to clothe and educate her children, and accumulated about one thousand dollars in six years, by the judicious investment of her little savings, in accordance with Mr. Kendrick's advice. Then she too died, leaving her children with the assurance that "Mr. Kendrick would advise them in every thing." Some Roman Catholics among their neighbors, when they found that there was some property left, succeeded in obtaining an influence over the oldest child, a girl of some seventeen years, and the children were withdrawn from their best earthly friend, who soon lost all knowledge of them.

It will readily be understood, that such a mind necessarily acquired a powerful influence for good among a large body of workmen. His intercourse with them was always pleasant. One of the most prominent of them has often remarked, that "Mr. Kendrick's refusal to comply with a request was more acceptable than the reluctant consent of others. Much of his time that could be spared from business, was spent in intercourse with them, in aiding and counseling all, assisting the older to provide homes for their families, and encouraging the younger to persevere in acquiring their trades perfectly,

and to prosecute a course of virtue and self-improvement. The men on their part were not slow to return his kindly feelings, some of them remained in the establishment through the greater part of the period of his connection with it. He lost none of their good will by being a strict disciplinarian. No drunkenness, nor profanity was tolerated about the shop, and ultimately, its reputation for order and good morals rendered parents anxious to place their sons under his care. The friend from whom we have already quoted, says: "He was flooded with applications for apprenticeships. Even men of wealth and standing were desirous to place their sons in his shop. An eminent lawyer in Detroit had two sons there, an ex-governor sent his son to him; a wealthy ship-owner in New York City had a son there; clergymen had sons there; young men came from Vermont and other New England states to work for him. While I was with him, the shop contained a number of intelligent and refined young men, some of them masters of two or three languages."

Incidents illustrative of his active and wise benevolence might be collected to fill volumes, but the object of this sketch is served, when we have selected a few which may show the man as he was, and leave a distinct impression of his example upon the minds of those who enjoy similar opportunities of serving God and man in love. We conclude this chapter with a letter from a much esteemed friend of Mr. Kendrick, than whom none knew him better, the Rev. Andrew Ten-Brook, formerly pastor of the Baptist church in Detroit:

"The character of Mr. Kendrick's mind was that of activity, quickness, clearness of conception, with taste for the beautiful in nature and art, but without a great amount of either taste or patience for long and laborious investigation, or for the detailed results of such processes when presented by others. For that kind of wit, and such is all genuine wit, which is nothing more or less than a striking conclusion condensed into a pair of words, he had an extraordinary readiness, both in appreciation and use; and the round-about processes he

was not fond of. Mr. Kendrick's wit, however, was under the control of a conscience as nearly as possible faultless, and a tender regard for the feelings of those addressed. It was used to amuse and instruct, never to injure and wound. It was employed, perhaps, more than for any other purpose, to express, with brief and striking force, his view of the person or subject under consideration. There have been very few persons who could make better use of this power to introduce the subject of religion, or any question in business or social life which might be supposed, for any reason, to be a little unpleasant. He would make a person addressed half smile at the happy turn of thought, and then yield without opposition and even with good will to what he might be disposed to say.

"In illustration of his sensitiveness to the honor of religion, it may be mentioned that, in the winter of 1846, he was so embarrassed that he saw no way but that his creditors must suffer by him. Lest his prominence should bring a reproach to religion, he declined acting in his official character as a deacon of the church, until his embarrassment should have passed by; but he allowed no diminution of his sense of responsibility as a Christian man. During the time here referred to, he, with yourself, visited us in Ann Arbor, and remained about a week. He nearly broke down in body, and, occasionally, in the intervals of his cheerfulness, showed a sadness which did not belong to his nature. Immediately on his return to Detroit, a little advice, and perhaps a little aid from his friends there, brought about an arrangement by which he could go on with his business, and from this time on he prospered. I ought here to add, that the visit just mentioned was quite an exception, growing out of his suspension of business. His visits were generally but the vacant moments, or half-hours of business life.

"The last remark suggests one characteristic, in which your late husband was, in my opinion, quite unrivalled. I refer to the skill with which he could contrive to slip in by

the side of his business, without injury, perhaps even with advantage to it, some social or religious object. Although he traveled much on business, it would not be too much to say that he never did so, and scarcely walked a rood through the streets of Detroit, without bringing some such object to concur with his business. An interval of a few minutes before the departure of a train of cars, or a stage-coach, or a half hour in the evening, when his business had been done up in some city or village from home, where he must spend the night, was put to the best use, in taking the hand of some old or new friend or acquaintance.

“Those who lived in Detroit, in 1844, will not fail to remember the explosion of the boiler of the small steamer, ‘General Vance,’ in the summer of that year, attended with the loss of somewhere between half-a-dozen and a dozen human lives. Captain Woodworth, who owned and ran this boat, had, in connection with other members of the same family, owned and kept Woodworth’s Hotel, in Detroit; and not liking his business very well, had sold out his share of the hotel, and invested the avails in the purchase and repair of this old boat, with a view of running it between Detroit and Monroe. The boat being ready for service, Captain W. invited Mr. Kendrick on board to see how it was fitted up and furnished. Having surveyed the whole, they returned to the cabin and sat down, when Mr. Kendrick took occasion to suggest to the captain, the responsibility of his undertaking, the demands of religion in general, and the sanctity of the Lord’s Day in particular. He had the satisfaction of finding that he was addressing himself to a conscience already exercised on the same subject, and that this had been a main reason for getting out of the hotel.

“To tell a part of the story which has less connection with your husband—a careful engineer, a member of the Baptist church in Detroit, was employed to run the engine. He had just given up a good place, because he would not work on the Lord’s Day, and it was hoped that his known carefulness

would be a compensation for the insecurity of the old engine. The boat, however, was destined not long to run. A few trips were made in safety; but the captain, inexperienced in his new business, started one morning from the American side of the river, without informing the engineer of his design to stop on the opposite shore. The boiler was too nearly empty, and the steam was making too fast to admit of this stop, which the engineer had not expected, and for which he had not therefore provided; and, as soon as possible, he threw open his valve, and sprang upon the railing to call to the captain, and say to him that it was not safe to stop. Precisely at this moment the explosion, which many of us distinctly heard in our houses, occurred. The captain was thrown many feet into the air, and fell mangled and lifeless into the river. Several others were killed, while Mr. Gaylord, the engineer, was thrown with but slight injury upon the deck of a vessel lying along side. The occurrence of this disaster led Mr. Kendrick to narrate to me the substance of his conversation with the unfortunate captain in the cabin of the steamer; and this he did for the purpose of showing the tenderness of Captain Woodworth's religious impressions. But for the disaster, this incident, in common with hundreds of others, tending to show the religious influence which he was ever shedding along the pathway of his business life, might have remained unknown, for *he* was not the man to proclaim them.

"As a social and religious man, it was a principle with him, to make the interest of business and those of social and religious life all lie in one direction, that he might serve them all at once; in other words, instead of dividing his time systematically so as to give to business, society, and religion, each its part, he gave to each the whole. He gave himself less time to the mere formalities of religion than most religious men, but he gave much more to the subject itself, since he never for a moment lost sight of it in his business. What

his hands found to do, he did with his might, the instant the opportunity occurred.

“ Mr. Kendrick’s character was not pre-eminently that of a public man, and he never seemed to seek that kind of notoriety which is too often the motive for pressing one’s way before the public ; yet, several public enterprises have been indebted to him for a quiet kind of service, which I trust, will not be overlooked in a memoir of him. The Baptist Convention of Michigan, and some of the particular movements connected with it, such as starting the Michigan Christian Herald, with which he had much to do, next to his own church and Sunday-school, are most prominent among them.

“ Your husband was not a public speaker, and for a reason so complimentary to himself that I am tempted to state it. There is an anecdote to the effect, that a military officer in one of the colonies of Great Britain, was once, in the days of Lord Mansfield, appointed to the bench ; and doubtful how he might be able to acquit himself in this position, he wrote to the great English jurist for advice. The latter replied, assuring him that he had no reason for hesitation in accepting the place, for his decisions would always be right, but he advised him not to attempt to give the reasons for them for the reasons would always be wrong. Strange as this opinion may seem, it is beyond all doubt, in innumerable instances correct. The officer had been accustomed to command and to act, and never to state in words his reasons for a command or an act, and any attempt to recall and state the steps of the logical process, would have ended in a failure, the reasons would have been so imperfectly or incorrectly expressed, as to be unsatisfactory to himself and every one else. So it was with Mr. K., he was a man of action. What he said was all conclusions, not arguments. It was only in mathematics of which his business of building engines, gave frequent occasion for the application, that he was accustomed to state even to his own mind, all the successive steps in the process of argument, which supported

his conclusions. In all moral questions he stated merely those conclusions which stand in most immediate connection with action, and generally so clearly, forcibly, wittily, and stirringly, that any argument which he could have offered would have blunted their point.

CHAPTER V.

MATURE MANHOOD IN ITS TOILS AND TRIALS.

THE steady and vigorous influence for good in the more public relations of a man of God, will be found concentrated and more intense in the private relations of life, so far as these can be examined. There is, indeed, a fictitious piety and philanthropy which requires the stimulus of notoriety; and there is a hazard of encouraging these counterfeits by every effort to preserve the memory of those who have distinguished themselves in the walks of Christian usefulness. Imperfect as is the sketch here preserved of the life of Silas N. Kendrick, the impression has, we trust, already been made, that although his profession of the faith was public, and the manifestation of the grace of God in his life clear as a light in the midst of darkness, it was still of a kind which did nothing to be seen of men, which was carried into the walks of everyday life, but which shrank sensitively from notice and applause. But if we could in our narrative follow him from the church, the Sunday-school, the general intercourse of society, and the peculiar sphere of usefulness he found in a large workshop, into the domestic circle and the closet, we should see that the nearer we approached to the sanctuary of his own spirit, we were evidently nearer to the centre of that influence which diffused itself, in ever-widening circles, to all the relations of earth. And it would be found that those who had the best opportunity of close observation in the more intimate relations of life, are those who retain the highest admiration of his Christian excellence, and who cherish his memory with the most sacred tenderness.

One who was for years a member of his happy family circle, writes to Mrs. Kendrick on the occasion of her be-

reavement: "Words cannot tell what Silas was, or record his daily deeds of love, unselfish acts of kindness, with generous words and whole-souled sympathy, scattered like sand through his whole life. Gone, gone to his reward; setting aside all the great goodness of his life as nothing, and resting in the merits of his Saviour. My heart is full when I think of the long, pleasant acquaintance I have had with him. Few knew him better than I did, few have penetrated further into the great depths of his heart than I have. To me he was the kindest of brothers, and my recollection of him—his sympathy, kindness and friendly intercourse, are among the pleasantest of my life. We shall know him no more here, but how much better our lives may be for having known him."

Mr. Kendrick had no children, but his own disposition, seconded in its impulses by his partner in life, gathered around their fireside a circle to whom he really was the wisest and best of fathers. They were never without some young friends or relatives, who made their house a home; and not a few of them look back to that home as their spiritual birth-place. One fact will tell more to the reader, of his domestic piety, and the exaltation and consistency of his every-day deportment, than whole volumes of panegyric. Of the youthful friends who, for a succession of years, enjoyed the privilege of residing beneath his roof, scarcely one left it without having made a credible profession of the faith, and without tracing their conversion under God to his fidelity—and the impressive testimony of his life, more than to any other human instrumentality.

The year 1845, was a year of great spiritual blessing to the church of which he was a member, and in that he not only largely shared, but was also a prominent instrument used by God in the communication of that blessing. There were monthly additions to the church, till at the close of the year over seventy persons were baptized, besides those who were otherwise received. The first who found the Saviour

at that season, was a member of his family. Among the earliest, were the foreman and two machinists employed in the foundry; and to them, others were constantly added from beneath his more immediate influence. In the commencement of 1846, he writes to his father: "We have never before seen the church so generally engaged in the work, or the interest so general and extended among impenitent persons, old and young. I wish I could tell all the particular cases of interest. Some date their first religious impressions from Sunday-school instruction, some from the faithful preaching of our pastor, some from witnessing the ordinance of baptism, and one, a Roman Catholic, from hearing Mr. Dean and Ko-a-Bak, whom curiosity led her out to see." The rapid increase of youthful and inexperienced members brought with it a great weight of responsibility of the most delicate character, and it was here that the peculiar gifts of our friend found their most congenial field of exercise. His gentleness and his loving sympathy at once found access to their hearts; his wisdom and judicious counsel secured their confidence; his matured experience and scriptural attainments rendered him an able teacher; while his frank, cheerful and attractive manners rendered his presence always welcome among the more youthful, who most needed his aid, and whom yet it was most difficult to reach. In the fluctuations of western society comparatively few remain upon the spot after a lapse of fourteen years, but there are many scattered over the land who carry with them the influence of his example, and the grateful remembrance of his services at that important period in the formation of their religious characters.

How frequently in the providence of God, spiritual blessings and temporal losses, come linked together in the life of the believer; and the one as much as the other, are seen to be expressions of a father's love! Mr. Kendrick had been laboring with diligence in his worldly calling. The business of the company had fallen almost entirely into his hands, and by industry and integrity he was gradually rising above the

embarrassments that surrounded its early history. In the close of the year 1844, we find him writing to his father more hopefully than ever, of its prospects. He speaks of business pressing, and in December he says, "the winter will be a busy one to me, if life and health are spared." All these prospects vanished in an hour; but we shall let his own pen tell the story.

In a letter to his father, dated March 18, 1845, he says:—
"It is *not* with a sad heart, or the least disposition to complain, or even feel that it is hard, that I tell you that our old temple of industry *lies low*, and is smouldering a little yet. Last Saturday morning, at two o'clock, fire broke out in the middle of the buildings; the wind was blowing freshly from the west, and in about thirty minutes, all was gone, except the pattern loft, the wareroom, barn, and a part of the furnace building. I reached the office in time to save all our books and papers. Nothing was removed from the engine shop, smith's shop, boiler shop, pattern shop, machine room, or turning room. These contained about seventeen thousand five hundred dollars worth of machinery. We have about six thousand dollars worth of stuff left. I cannot speak confidently of our future course, but shall try to pay all our debts first, and then rebuild if we can. I do not wear a long face about it, or feel that I need pity, for I deem it the least calamity that could have befallen us. I was getting too fast a hold of the world. I had just made a bargain for the most desirable vacant property in the city, where I thought I should make a home for both our little families, during the years that remain to us; and I still hope that it may be so, though I have learned to calculate with less certainty than before the fire. We do not bewail the loss, 'Though he slay me, yet will I trust in him.'"

The cheerful resignation with which he contemplated the destruction of years of enterprise and industry, and the fairest promise of worldly success, was not a mere matter of words. The undiminished cheerfulness and alacrity of his devotion to his place in the church and society, were a practical ex-

pression of it, not to be mistaken. The letter from which we have quoted the announcement of the fire to his father, is filled up with accounts of the progress of the work of grace to which we have above alluded. The principal influence of the calamity, so far as it could be discovered by his friends, was a most manifest advancement in his spirituality and devotedness. His letters for the next few months, especially those to his unfailing confidant and counselor, at Hamilton, contain many expressions of solicitude about the fulfillment of contracts, and the payment of debts; and they show that he is in deep and prayerful earnestness about the path of future duty; but beyond this, there is not a word that intimates regret, far less repining, at the dispensation of God's providence, which had stripped him of every worldly possession. Misfortunes, it is said, never come singly, and following close upon this calamity, his own health began to fail, the health of his beloved companion showed the effects of her over-exertions to aid in retrieving their fortunes, the death of Mrs. Manning, a Christian friend, beloved as a sister, and an inmate of his family, and the accident which laid the foundation of his revered father's prolonged and intense bodily sufferings, seemed to heap sorrow upon sorrow; but at the close of a few months, we find him thus summing up the results:—"God's dealings with me for the last year, are the subject of much of my thoughts. He has come near to me by sickness, by death, and the ravage of the elements; and, I trust also, by his own Spirit. The scenes of the past year have been more checkered and varied, than the whole of my life before. I feel more weaned from the world, and place a lower estimate upon its enjoyments than ever before. I love my dear friends more than I can tell; my dear wife is worth more than all the world besides; and I feel, more than ever, the claims of Christ upon me. As to my business, it absorbs my time and care considerably, because of my obligations to others. We are in straitened circumstances, and shall be for a year; but business is good, and if we get through, our property will

be valuable. I feel anxious that you should come to live with us, that our days may be spent together. I read the twenty-third chapter of Isaiah to-night."

It will be gathered from this quotation that, after much anxiety, he was once more engaged in business. His reputation was a capital to him, and many warm friends were ready to aid him. Dr. Kendrick placed a considerable sum in his hands, and something was saved from the wreck of his former business. With these he was enabled to form a partnership, and the new firm commenced operations on a comparatively small scale, in the establishment which, before the lapse of another decade of years, had expanded to the ample dimensions of the Detroit Locomotive Works, one of the best equipped manufacturing establishments in the west, and which, after many trials, and great labor, seemed on the point of achieving a most triumphant success, when the commercial crisis of 1857 arrested its progress, and left it under the prostration beneath which its founder's enfeebled frame also gave way.

During the period of suspense after the destruction of the foundry, in 1845, a visit to Detroit by one who, till the day of Silas' death, occupied a foremost place in the ranks of his most cherished friends, promised at one time to give an altogether new direction to his life. To speak of the Rev. William Dean, D.D., in the terms which affection and judgment alike dictate, would be offensive to him, and is unnecessary to introduce him to the Christian love and esteem of those who will read this sketch. Few of them, if their memory reaches back fifteen years, need to be reminded of the interest awakened by his return from China with his motherless child, accompanied by Ko-a-Bak, a youthful Chinese, who had been brought to a knowledge of the Saviour by his instrumentality. There may have been returned missionaries, or other advocates of the missionary cause, whose fervid eloquence and impassioned declamation produced more violent emotion and greater immediate results, but the impression of thousands will sustain the remark, that no man

of late years has been the means of awakening a deeper and more lasting interest in the cause of foreign missions, or of enkindling more genuine enthusiasm on the basis of current conviction.

At the urgent solicitation of Mr. and Mrs. Kendrick, Dr. Dean, accompanied by Ko-a-Bak, came to Michigan to attend the meeting of the Baptist State Convention, in the autumn of 1845. No one who was present at that convention, can ever lose the impression of their visit. Dr. Dean was in very feeble health, and, it might have been supposed, was in no condition to address any assembly with effect; but when he came to plead that cause in his devotion to which his early vigor had been exhausted, that very feebleness, and his prematurely grey locks, were themselves eloquent. His statement of facts was clear as a sunbeam. There was no more of himself or his adventures in the statement than was absolutely demanded, and the incidents were selected with taste and related with delicacy. There were occasional touches of eloquence in his addresses, and usually a peroration full of the deepest pathos, which carried every thing before it, without the slightest apparent effort or consciousness of power. The secret of its power, indeed, was not in the mere words uttered, but in the spirit which pervaded them. The words were manifestly but the imperfect vehicle of thoughts and affections originating and sustained in a habitual fellowship of the spirit of holiness. The elevation of sentiment and the expansion of views expressed in his addresses, were in strict keeping with the whole tenor of his character. Ko-a-Bak, his companion, was not naturally either an attractive or brilliant specimen of his race. He was ignorant of the English language, and had not been many years under the influence of the gospel. Yet there was something that enabled Christians to realize the sympathy of a brother. His appearance by the side of his teacher, in the costume of his country, was in itself an eloquent missionary address; and now and then, in the brief addresses which Dr. Dean interpreted lite-

rally, there was a freshness in the Asiatic style of thought, and a happiness in the illustration, which reached every heart. For example, when Dr. Dean intimated to him that some friends had contributed money to constitute him a life member of the missionary society, he replied on the instant: "Fathers and brethren: I could not understand your kindness to me, a poor, unworthy stranger, did I not know your elder brother, who paid the price of his blood that I, who was his enemy, might be a life member of heaven."

They arrived in Detroit while the deep religious interest mentioned in Mr. Kendrick's letters was at its height, and their visit, doubtless, was one means of its perpetuation and extension. That case mentioned above, was not the only instance in which their visit was blessed to salvation. The manifestation of God's grace in a heathen man, his appearance as a Christian in assemblies of the impenitent, who had abused their own precious privileges, was frequently the most impressive rebuke of their ingratitude and wilfulness. Dr. Dean, also, accustomed to preach the gospel among the heathen, presented it in aspects which were fresh and striking in a land of Gospel light. The members of the church, and, to some extent, Christians generally in the city, received an impulse in their religious zeal, which, while it reached out in liberal contributions to the perishing heathen, did not overlook the perishing around them.

Mr. and Mrs. Kendrick not only shared the common enthusiasm, but were deeply exercised by a question of personal duty, which is thus referred to in a letter to Dr. Kendrick, dated November 13, 1845: "I have just had a letter from cousin S. K. Everett, in answer to one which I wrote to him on the subject of business in China. My matters here would not prevent my leaving if an opening should present itself. I was desirous to get information in regard to China, thinking I might possibly serve a double purpose there. My dear F. is very anxious to go and do good. What thinks my father of it?" It is to be regretted that the correspondence

relating to this question has not been preserved, not merely for the light it would have thrown upon an important step in our friend's history ; but, still more, because it would have enabled us to present an important practical question before the Christian public. Dr. Dean had urged upon Mr. K. the important service that might be rendered to the work of evangelization by missionary merchants and mechanics. That beloved missionary might do a great service to the cause in which his energies have been exhausted, if, from the retirement into which that exhaustion has forced him, he would, by the use of his still vigorous pen, bring this question fairly before the churches.

We have no record before us of the considerations which led Mr. Kendrick to abandon a project in which all his own sympathies, and those of Mrs. K., were warmly enlisted. We know that amongst these, was the almost insuperable objection to his removal from this country in the failing health of his venerable father. Silas was now an only son. His sister Cordelia, who alone was left to share the tender care of that father's declining years, was engaged to be married to Mr. Peck, who, at the time of which we speak, had just completed a course of theological studies, and with the highest promise of usefulness was about to go forth as a preacher of the gospel. At the time that Silas was weighing the claims of China upon his services as a Christian man of business, Mr. Peck was in earnest consultation with his parents and other friends as to the propriety of devoting himself to missionary labor in the same field.

We find a letter from Cordelia to Silas in the midst of these deliberations, in which she says : " Mr. Peck received a communication from the Corresponding Secretary of the Foreign Missionary Board, inviting him to visit Boston, to meet with the board. He will go home next week to consult his parents, and at that time the final decision will probably be made ; after which, if it be in the affirmative, he will proceed to Boston. God only knows what may be the issue.

May it be for his honor and glory. In regard to myself, Silas, ought I to leave my afflicted father in his present condition? I am conscious of such an entire want of adaptedness, and of the ardent piety indispensable to missionary life; I am afraid to open my lips lest I may influence Mr. Peck. I know you will feel for me and pray for me."

In all the circumstances of the case, Silas arrived at a clear and decided conviction that duty bound him to his native land, and God in his providence opened up his way to the establishment in business at Detroit, which has already been mentioned. Mr. Peck subsequently abandoned the thought of going to China, for reasons given in another part of this volume; reasons in which the Board of the Missionary Union fully acquiesced.

During his last illness, Dr. Kendrick performed the marriage ceremony on two occasions of great interest to himself. The first is announced in a letter to Silas, dated June 6th, 1846: "I made an extra effort on Tuesday and walked over to Mr. Chubbuck's, and solemnized the marriage of Dr. Judson to Miss Emily Chubbuck." The other was the marriage of Mr. Linus M. Peck to his own devoted daughter, on September 17th, 1846. This marriage, instead of withdrawing a daughter from her place of attendance on a suffering father, made a most welcome addition of an affectionate son to share the labor of love; for they continued to reside beneath the paternal roof, while Mr. Peck supplied the pulpit of a neighboring church.

The affection which bound Silas to his sister was of great strength and tenderness. It borrowed new tenderness from her position near the sick bed of their father; and while it may be said that her devotion to the venerable sufferer presents one of the most exalted pictures of filial piety on record, it may also be said that the relation of brother and sister has rarely been exhibited in a more attractive light than in the correspondence of these two, when the letters of Silas were written amidst the clangor of machinery and the

cares of an extensive business, and the letters of his sister during her night watches by the bedside of the father they both loved so well. Her union with Mr. Peck was an occasion of much happiness to Silas. They were already brothers; and the union which gave an outward form to the reality was an occasion of mutual congratulation. How soon and how sadly so many fair hopes were blighted by Mr. Peck's death, is elsewhere related. The gushing tenderness which from that hour of premature widowhood appears in the correspondence of brother and sister, is not for the eye of strangers. Nay, it is not for the eye of friends; and no loving heart will complain that it is left in sacred silence.

An affecting correspondence between Silas and his father, extending through all these years of suffering, remains. But multiplied extracts from it would only be a reiteration of expressions of that mutual affection and confidence which appears prominently through all the relations of a lifetime, only gaining tenderness from anticipated separation, and assuming a tone of heavenliness as it approaches the confines of mortality. "You have not been out of my thoughts an hour," Silas writes, "or scarcely a moment while waking, and in my sleep I dream of being at your bedside." Again he says, "We feel truly grateful for the great favor God is showing us in sparing you so long; and we rejoice that you are able to say that it is wise and good that your sufferings should not end yet, though your spirit would say, 'It is better to depart and be with Christ.'" And again: "I cannot forget your sufferings, nor lay me down to sleep without thinking of your sleepless nights. Yet amid all, God is better to you than all your friends; and instead of murmuring, I stop to ask, would man be more merciful than the God and father of our Lord Jesus Christ? It is enough for us to know that the leading attribute revealed in all his dealings with his children is LOVE. May I know it in the day of trial and suffering, as you seem to know it now!"

CHAPTER VI.

THE CLOSING SCENES OF LIFE.

THE school in which Silas N. Kendrick was trained, was eminently calculated to prepare him for a life of earnest, practical activity in the service of the Master. The temper of the times; the spirit of enterprise which had been fostered among Baptists, called in the providence of God to take a prominent place in the work of evangelizing the heathen, and aroused to strenuous effort to promote theological education in the ranks of their own ministry; and the multiplied agencies of Christian benevolence which were called into energetic life about the commencement of this century—all these were telling upon the rising generation at the period of his boyhood. The memoir of Dr Kendrick, which shows the part which he acted in these various movements, will serve to prove that in his family, all these influences must have operated in their most concentrated force. We may judge of the instructions given to such a family, by the counsels which pervade his letters to his son, from the day he left the paternal roof; and we find, everywhere, accompanying his common-sense views of the business relations of life, faithful admonitions, not only to devote some portion of the fruits of his labors to the promotion of religious and benevolent objects, but to make these exalted interests the aim and incentive of a life of industry—"to do all in the name of the Lord Jesus." Nor was it alone by counsels and instructions, regarding the duty of a Christian, that Dr. Kendrick sought to direct the course and stimulate the zeal of his son. The letters of the good man, frequently long and painstaking, though addressed to a youth, and written amid the pressing cares of his responsible office,

contain minute accounts of the condition of the institution at Hamilton, and of the results of its operation; and from his extensive correspondence with missionaries, and with those who were at the head of these great enterprises, he gathers such particulars as would be most likely to interest a young man, and impress him with a sense of their importance. These letters could scarcely have been more painstaking, had they been addressed to the wealthy and influential, with a view to secure their co-operation. The effects of this training were abundantly manifest in the future course of the son.

During the years which are covered by the incidents recorded in the last chapter, Silas had been called to the office of a deacon by the unanimous voice of the church. He wrote to his father: "I wrote to you the day previous to the ordination of deacons in our church. I was permitted to go forward, feeling a deep sense of my own unworthiness, but a good degree of calmness and submission, trusting in Him whose grace alone can fit me to bear such a part in his own work. Mr. Dean came in from Jackson, with Fanny, and spent one night, and has gone west again. I was glad to have him present at the ordination." We have already quoted the estimate of his character as a deacon by one of his pastors, and all who have held that relation would subscribe it. He filled the office well and "purchased to himself a good degree and great boldness in the faith." His influence in the church was always of the most salutary character. In times of trial and perplexity his calm judgment often pointed to the correct decision; and especially when harmony was disturbed and peace threatened, his loving spirit and conciliatory address poured oil on the troubled waters. The poor and friendless, the widow and orphan, always found in him a considerate, judicious and generous friend. A gentleman who was for some years in his employment writes, "I used to ride with him frequently to the various boats and saw mills lying for a mile or two along the river at Detroit, and I can remember

his stopping before little poor-looking houses, and, while I held the reins, going in to see some sick man, or some poor girl wasting with disease, when I knew he was pressed with business, and weighed down with cares. I remember how Mrs. ——'s little girl used to come into the office every week, to have Mr. Kendrick make out a bill of the washing her mother had done for the boat ; and, though the office might be full of men, he never spoke an impatient word, but whatever business might be on hand one of us was directed to attend to her."

We have already spoken of his activity among the clergy, and in this connection we may introduce the remarks of a late pastor of the church, " A Sunday-school or a bible class could scarcely fail to prosper in his hands, such were the love and tact that he brought to the work, joined with a very liberal degree of the intelligence requisite. Nor could he wait to have such work made ready to his hand ; his delight was to sally forth upon new territory, and summon around him both the work and the co-workers. He had the rare faculty of enlisting, interesting and retaining others as joint laborers with himself in a Christian undertaking. He could put himself out of sight and yet remain the principal spring of those activities in which others seemed to be the leaders."

Decided in his own convictions of Christian truth, he was not restrained in his Christian sympathies, and was a hearty co-operator in all proper plans for the relief either of temporal or spiritual wants in the community. The Orphan Asylum was especially an institution which enlisted all his interest. But it is not permitted to us to enlarge upon these activities. There is one little incident, however, which we relate, as it seems due to the parties in it, who, widely separated as they were in many particulars, were one in the faith of the gospel. In the letter of Dr. Duffield, given in a previous chapter, he speaks of " a Sunday-school in which Mr. Kendrick had been associated with the late excellent and eminently devoted Christian, Mrs. Cass." That lady, the wife of General Cass,

was indeed a model of pious, humble and unostentatious Christian activity. One of those who do good by stealth, and not merely by the easy charity of contributing money, but by devoting time and personal labor to every good work. Such a course and character were not sacred from the impertinence of political partisanship. During an exciting political agitation, when her husband's name was before the public, as a candidate for the presidency, an editor of an opposition paper seized upon an announcement by the secretary of the Orphan Asylum of a meeting of the directors of that institution at her house, to make the basest insinuations regarding the motives of her benevolent activities, as designed to gain political capital for her husband. Though Mr. Kendrick's political sympathies were all with the party of which the paper was the organ, he departed from his usual course of abstinence from all public interference in such matters, and wrote a cordial vindication of the Christian lady, and an indignant rebuke of the petty malice of the attack. The following is an extract from his letter to the proprietors of the paper in question: "I was pained to see the enclosed paragraph in your paper of yesterday. I am aware that it was called out by the fact having been communicated to you that Mrs. Cass attended a small missionary Sunday-school, in a remote and long-neglected part of the city, where her interest has been enlisted since its organization, more than a year ago. And when she was too feeble to attend in person she sent ten dollars to purchase books for the same school. It is also known that her house has been open for the meetings of the Orphan Association ever since her return from France, and, mainly, because her health would not admit of her going out to meet the association elsewhere.

"I find no fault with you for calling Sunday-schools and Orphan associations 'little matters,' for I fear that you are at so great a moral distance from them, as scarcely to discern them. But if you can descend to things so vile as to impugn the motives of a pious Sunday-school teacher, and follow

with your political poison the charitable and truly philanthropic acts of a Christian lady, who seeks only, as she has ever done, to benefit the orphans and ignorant children of our city, you will not leave such corrupt effusions at my door. Send your bill to-morrow morning, and allow me to say, that it is my happiness to believe, that more good will result to the world from these 'little matters,' than from your whole political career."

The remaining years of Mr. Kendrick's life, during which he pursued the business career, indicated in the former chapter, were filled up with active service, the character of which may be judged by what has already been related. The narrow limits to which this sketch is confined forbids no attempt to follow them out in detail. His earnestness in his business life was prompted, not by the desire to accumulate wealth, but to obtain the command of money to advance the great objects of Christian benevolence. The sums of money he expended when his business was prosperous, in relieving the needy and aiding the deserving, can never be known by mortals. His contribution to the more public enterprises of religion were on the most liberal scale, and the opportunity of making them was obtained by reducing his private expenses far below what men in his position usually consider necessary, although there was no more hospitable home than his. The disposal which he made of his property by will, at a time when he was considered a wealthy man, also showed with what views he had been toiling through so many years of sickness and infirmity. One who knew him well says, "If I had seen him refuse to give to a really charitable object, I should have been as much startled as if I had heard him break out in an oath."

The labors of his father, and his own disposition to aid and encourage the young and friendless, made it an object of special interest with him to assist poor students, and promote the views of promising young men who were looking forward to the Christian ministry. He had scarcely got

fairly embarked in business, until we find him corresponding with his father regarding the expenses of a young protege at the institution at Hamilton : and there are several promising ministers, who are indebted to him, under God, for the education which fitted them for the places of usefulness they occupy. One of them writes to Mr. Kendrick, " God is widening my influence steadily, and I trust for good and not for evil. I do hope the expenditure and care of Mr. Kendrick on my behalf, will return to him in a life of usefulness and the conversion of many men." While he supplied their temporal wants, he maintained a friendly correspondence with them. Some of his letters to these young men lie before us, full of fatherly wisdom and tenderness. He wrote to one, for example, whose mind had been disturbed by doctrinal discussions and speculations. " Perhaps the Spirit is leaving you in the dark because you have been trying to fathom unrevealed truth. Be patient, my dear brother, God will reveal all to you in his own good time, but it may be not in this world. If he has called you to be a teacher of righteousness, he will try your faith, and teach you to take his word as it is. You may be tempted a good deal too, for Satan may want to sift you. Did you think *he* could not find you out in your secret retreat, and even while you were studying God's word, try to make you doubt what seemed hard to understand."

Again he writes " I am doing only my duty. The gold and silver are the Lord's. He will not allow me to stow it away in a napkin, nor use it for self-gratification. I once wanted to be rich and the fire burned up the whole, and now I am trying to keep it out of the fire. I am pleased to have you tell me when you need money. While I have it, it is yours as much as mine."

Again, in 1853, he writes : " My treasures are in heaven, and far richer and better than when I had them here. I have been strongly tempted to buy a house this spring ; but I want to give five thousand dollars to Hamilton, and two

thousand dollars to Kalamazoo, before I put any thing to the score of comfort. I am afraid, and have little desire to use means for selfish ends. I am too near the account of my stewardship."

The materials are not within our reach for a full statement of his important services to the public interest of the Baptist denomination. Nor, if they were, would we regard it as either agreeable to his character, or serviceable to others, to parade them here. We have sought to relate not what will constitute a funeral panegyric, but what will constitute a becoming memorial of departed excellence, which may declare the glory of him to whom all the praise is due, and stimulate and encourage the diligence of his people.

The following extract from a letter of the Rev. Geo. W. Harris, editor of the Michigan Christian Herald, expresses his views of Mr. Kendrick's public services to the Baptist denomination. After referring to his liberal support of missionary and educational movements, and his connection with the paper which Mr. Harris has long and ably edited, that gentleman continues: "I have occasionally met him at the meetings of the convention and board; more frequently at the meetings of the executive committees. On such occasions his advice, which was always sought, always had weight. One thing which contributed to this was the fact, that his education and habits had made him eminently a practical man, rather than a man of mere abstractions. His familiarity with practical life, combined with a strong and ready sense of duty, which neither left him long at a loss for an object on which to exercise his benevolence, or for a suitable method in which to make it applicable, made his position on the committee one of great advantage to the cause it had in charge. With a ruling passion for doing good, and with a practical, straight-forward, business man's education, his views and remarks tended to the accomplishment of ends by direct, open and unexceptionable means. By the balances of a practical wisdom, and sound Christian morality, he could usually

pronounce the best judgment as to what was the fitting course to pursue on new and difficult occasions of inquiry. There was in him little tendency to extravagance, or speculation, but in the spirit of tolerance and conciliation toward men in whom this spirit was manifest, he was firm in maintaining his convictions. I regarded him as one of our wisest counsellors, and look upon his death as a loss which will be long felt far beyond the limits of the city and church of his adoption."

After three and a half years of intense bodily anguish, and remarkable spiritual peace, the venerable father, whose love formed so important an element in the formation of the admirable character we are imperfectly depicting, fell asleep in Jesus. Long as it had been looked for, the event came to his afflicted family in all the fresh force of a sudden bereavement. No length of sickness can prepare the heart to part, without a pang, with those we love; and nothing but an actual experience of it, can enable us to realize what the world will be when they are removed from it. But if ever mourners could bring home to their hearts all the blessed consolations of Christian hope, they could who stood around the grave of Nathaniel Kendrick. Those very considerations which rendered his life most precious to them, furnished the fullness of comfort in his death. We should vainly attempt to express in words, the holy endearment which thence forward bound Silas to his young, widowed sister, left with himself the only representative of a once large and happy family circle. In addition to the peculiar tenderness of her own claims upon his affection, she now occupied also his father's place in his care and correspondence, and no sister could have been more worthy of the love of such a brother.

The notice of her life and character in another part of this volume, renders it unnecessary to dwell upon either in this place. Her brief career on earth was terminated by a few happy years of eminent usefulness in Cleveland, where her memory is fondly cherished. Silas was hastily summoned

to her death-bed, but arrived too late to exchange the last farewell. Two days after her death he wrote : " I am indeed an orphan. Alone, alone ; the unworthy representative of a once large and happy family. I feel like a traveler left behind of all his companions—a wanderer *alone*. But I trust the gates will soon open to me also, and I, through Christ, shall be admitted where ' my best friends and kindred dwell.' I am glad that this world is not always to be my home."

The shades of night seem to be closing in upon the day of life, whose activities and trials are hastily recorded in these chapters. Father and sister, whose affections constituted strong ties to the realities of a passing life, were removed, and now constituted additional attractions heavenward. The feeble health of his beloved wife constantly threatened the severance of the strongest of them all. Though success promised, at last, to crown his worldly enterprises, it had in itself now few attractions. Successive changes by death, removal of residence, or change of condition, were passing over the society with which his earthly joys and hopes had been linked. There was, indeed, no relaxation of his zeal and affectionate earnestness in the service to which his life was consecrated. If affliction and trial had imparted a mellow tone to his character, the light still shone only purer and more heavenly in its lustre. But still the shades of evening were settling down upon the day, and while he realized that, in his own words, he was drawing near to the account of his stewardship, his Christian friends realized that he was drawing nearer to Christ, in close communion and an advancing conformity to his likeness.

We have purposely kept it, for the most part, out of sight, as he himself carefully did throughout the years of his more active service, but it remains to be told, that during all these years he had been an invalid and so severe a sufferer from bodily pain, that nothing save the greatest resoluteness of spirit, sustained by the grace of God, could have enabled him to suppress the murmuring of impatience, and resist the pros-

tration of disease. Perhaps we cannot better present this aspect of the history of his life, than by inserting here, a letter from the faithful physician who ministered relief to him, through weary years of suffering, and who, when his office as a physician ceased, remained by the side of his friend through the long hours of his dying, and counted the last throb of his heart. He says : " You wish me to make a statement of any incident illustrative of our late friend, Mr. Kendrick's character, which, in course of my acquaintance with him, may have come to my knowledge. This is an easy and yet, in one sense, a difficult task. I have not time nor ability to write a book, and to say all that I know of his extraordinary virtues would fill very many pages, indeed, it would make a book. I must confine myself to generalities.

"I have, as his physician, seen him suffer more I think than any other man I ever attended. You are perhaps not aware, that for years our friend labored under the influence of a disease of the most painful and harassing nature, calculated more than almost any other of the ills to which man is subject, to sour the temper and engender a gloomy, nervous, and perverse disposition. I say perhaps you are not aware of this fact, because I know that from his *manner*, no one even of his most intimate acquaintances, would ever have suspected it. Always sweet, gentle, kind, in deportment towards all about him, even when suffering to a degree that would have confined almost any man to his chamber, and his bed. Mr. Kendrick was out among the sick, ministering to their necessities of both body and soul. I have often seen him at the bedside of the sick, when I knew him to be the greater sufferer of the two.

"He had a peculiar way of aiding the sick and poor. He generally succeeded in making them feel that they were conferring a benefit upon him, instead of receiving it from him. Many instances have occurred where families have needed medical aid, in which he has induced them to feel that in permitting his family physician to attend them, they were

heaping a load of obligation upon him, though it was done at Mr. Kendrick's expense.

"In all his sufferings, he never, in my presence, manifested the slightest impatience, except after I told him he must soon die; and then he exhibited such a desire to be released, that I felt it my duty to suggest the propriety of waiting patiently, and permitting God's will in relation to him to be fully accomplished. That death-bed scene will scarcely be forgotten by any one who witnessed it, certainly not by me. His kindly feelings for others were as manifest on that occasion as on any other, I believe, during his life. I could not repeat all he said to me, from time to time, as I sat by him. Indeed, it would not be proper to do so. Suffice it to say that till his heart was still, or to the very last moment of consciousness, he was laboring for the well-being of others.

"I should have complied with your request sooner in sending you this brief statement, but could not make up my mind what to say. So much might be said of so good a man, that it seems wrong to say so little, and yet I have neither time nor ability to say the thousandth part of what my heart prompts to relate.

"Yours truly,

"G. M. CLARKE."

The habitual endurance of severe pain always marks itself in the countenance, voice, and manner of the sufferer, in accordance with its effects upon the character, and the spirit in which it is endured. When received in an unsanctified spirit, and when it arouses a rebellious heart, there are few countenances more repulsive than that in which it writes its deep lines. The voice becomes querulous and discordant, and the whole manner is overbearing and misanthropical. On the other hand, when it is received in meekness, and, through the grace of God, accomplishes its purifying and ennobling design, though the countenance may still painfully excite our sympathy, it is yet attractive; suffering there

leaves its traces in that cast of countenance which we recognize as saintly; and, while the tones of the voice are subdued, they are full of pathos and tenderness. It is such a voice that can best convey the assurance of sympathy, and can best become the vehicle of consolation to the sorrowing. The friend from whose observations, during the period he spent in his employments, we have already drawn, remarked thus of Mr. Kendrick: "The look of benevolence in his bright, dark eye, the lines of exhaustion and suffering in his worn face, and the whole-souled earnestness of his manner, made his advice, entreaties, and admonitions, wonderfully effective. Pain was sanctified to him in this respect, also; it removed from his face, voice, and manner every vestige of flippancy, pride, vanity, heartlessness, and added new power to his words. His men never wanted him to speak twice when giving orders. A word from him was final; it meant something, and that something they went about doing."

Mr. Ten Brook has remarked in his letter, that Mr. Kendrick was not a public speaker, and the remark is most true in the ordinary use of the term. But those who have heard him speak in a social, religious gathering, or address a Sunday-school, would yet say that he was an eloquent speaker. The childlike ingenuousness, the simple earnestness of his manner, the general happiness of his remarks, and the musical pathos of his voice, arrested the attention of old and young alike, and rarely failed to move even the most callous heart. No one could recite a touching incident with greater effect, nor utter more impressively a solemn warning than he. There is one attractive feature of his social intercourse, to which justice has not been done in previous remarks and quotations,—the chastened gaiety, the Christian cheerfulness, which never degenerated into levity, and a certain refined playfulness, which even his later sufferings did not extinguish, and which never seemed inconsistent with his Christian dignity. If space permitted more extended quotations from his letters, as fine specimens of playful humor, may be culled from

them, as are to be found in the more celebrated epistolary literature in our language ; though above all other characteristics, these letters excel in the skillful but artless expression of ardent affection.

These letters in the latter years of his life, show the rapid progress of his Christian character to maturity. An exalted spiritual-mindedness, a deep abasement of self, and a desire to magnify the grace and the perfection of Immanuel. We have spoken of his clear views of the ground of a sinner's acceptance, in the perfect and everlasting righteousness of Christ ; but he had also learned that in this also is the ground of the believer's abiding comfort, strength, and progress. We must not only believe on the Lord Jesus Christ, that we may be justified by the faith of Christ, nor by the works of the law, but we must hold the beginning of our confidence steadfast unto the end. The life which we live in the flesh must be a life of faith in the Son of God, who loved us and gave himself for us. Reposing here, amid increasing sufferings and multiplying perplexities, Mr. Kendrick enjoyed uninterrupted, nay, ever-increasing comfort ; and, in the full assurance of faith, approached the last conflict, when the same confidence marvelously sustained his soul.

From the year 1852, when he was brought very near to the gates of death, the painful and hopeless disease of which his physician speaks was slowly but steadily accomplishing its work. Its progress was perhaps accelerated by the harassing cares which the approach of the commercial crisis of 1857 brought upon him, in his relation to such an enterprise as the Detroit Locomotive Works. We may pause in our narrative to trace the progress of that enterprise. After the fire, in which the establishment of the Detroit Iron Company perished, Mr. Kendrick proceeded with the erection of a machine shop and foundery, in which he commenced business in May, 1847. During that month he employed four hands, but the number was gradually increased to thirty-eight in December following. Under the firm of Degraff & Kendrick, a

prosperous business was conducted, and additional buildings were erected, at a cost of from twenty to thirty thousand dollars. The interest of the firm was merged in the Detroit Locomotive Company in 1854. This joint-stock company, with an ample capital, extended the buildings, and equipped them with the most perfect machinery for executing the largest contracts. The extent to which the business expanded, may be judged from the fact, that, at one time, they employed two hundred and fifty hands. The progress was, as we have mentioned, temporarily arrested, and about the same time the state of Mr. Kendrick's health was such that his physicians urged him to exchange the severities of the northern winter for the more genial climate of South Carolina.

Accompanied by Mrs. Kendrick, he spent a few months at Charleston, where the fraternal attentions of his cousin, the Rev. Ryland Kendrick, left nothing undone that could promote his comfort or recovery. After his return to Detroit, an appointment to superintend the erection of a light-house led him to a pleasant island in Lake Erie for the summer months, where he seemed rapidly to regain much of his former elasticity and energy. The improvement was however of short duration. Returning infirmities warned him to escape on the approach of winter, and in December, 1858, he set out for the west and south, in the vain pursuit of health. In the last letter he wrote to his beloved wife, he thus speaks of the objects of his last journey, though, beyond what is there expressed, he probably had an eye in his journeyings to the openings which might be providentially presented for a new business career, should his health be preserved, and the business in Detroit not speedily recover from its prostration. "Now, dearest," he says, "I must tell you my plans, and get your full concurrence by return mail, if you can give it. I propose to go to Milwaukie to-morrow, and spend the Sabbath; then to go to Wakesha on Monday, and spend one night with A. to get full advice and medicine,

and return here on Tuesday, to go on to St. Louis, Memphis, Natchez, probably as far as Texas and the Gulf, and be absent six, or, it may be, eight weeks. I am confident my health will be improved by it. You know I grow better every day I travel. My only grief is, to be so long absent from you and my sweet home, and the loving friends who almost break my heart with their kind sympathy."

His travels and his expectations were arrested at Milwaukie, the first stage of his projected tour. His sickness assumed a new and startling aspect. He seemed to understand the warning, and his first strong impulse was to reach home. Had his friends at Milwaukie known the actual state of his health, they would never have consented to his attempt to travel. With his long practised self-control, and with a resolution which probably had at its foundation a conviction that he was hastening home to die, he undertook and persevered in the journey. He reached Detroit in a state of complete prostration, and his alarming symptoms at first left but one conclusion open to the stricken family circle, into the bosom of which he was received with greater tenderness than ever. The calm tranquillity of his soul, his indomitable spirit, and the singular tenacity of life which his apparently slender and exhausted constitution had often manifested, presented to his physician a ground of hope, where, with a man of a different character and temperament, the case would have been considered desperate. All that medical skill and tender nursing could do, ministered to the hopeful side, and alternate hopes and fears agitated the loving hearts around him, while his own heart was unruffled by either, but placidly awaited the will of the Sovereign Disposer. In their hearts, hope was rather strengthened by the lapse of time, but, though he avoided any expression which might discourage those who loved him, it is evident to them, on a review of all that transpired, that he expected a speedy release from all his sufferings.

The condition in which he lay rendered it necessary to

protect him from the distraction and exhaustion of company and conversation. And from the earlier portion of his sickness, we have little information regarding the exercises of his mind, except as these were manifested in the unexampled peace, patience, and affection of his deportment. If, in what remains, the record of his last hours is chiefly confined to his intercourse with one visitor, it is because the intense feeling of those who occupied the inner circle of his attendance upon his death-bed, renders it impossible for them either to recall or relate minutely what passed. There was one who had years before been united to him by the tenderest ties of mutual affection and Christian relationship, who for years had been, not estranged, but separated from him, for whom he sent towards the close of his sickness, and in whose mind the impression of two visits to his sick bed, and of his death-bed scene will remain among the most permanent of his recollections.

When this friend approached his bed side, his eye kindled with its wonted fire, and his languid countenance was suffused with the old glow of affection. After brief greetings, in which all the past relations were revived and restored, in the fullness of fraternal confidence, he at once spoke of his own spiritual condition. "I have longed to see you and to tell you of all I have discovered and experienced of the love of my Saviour. *My Saviour*," he repeated with emphasis; "This has been a time of more oppressive sickness than I ever before endured, and my thoughts have often been feeble and obscured; I have been unable to think continuously, but with all this, I have never enjoyed such satisfactory views of the love of God in Christ." His remarks, it will be understood, were interrupted and suggested by questions and observations on the part of his friend, which need not be repeated. He spoke with earnestness and remarkable clearness, of the perfect peace and security of being "*in Christ*." "It is not merely," he said, "*through Christ*, but *in Christ*. How much I have lost by not learning that distinction

sooner!" I do not know what may be the issue of this sickness, but I know that my Father's will must be done, and that is enough for one who has known his love." A sense of what was due to his state, rendered it obligatory to bring a delightful interview to a close, while he was yet reluctant to stop speaking with ardor on that theme. "We must, at all events," he said, "enjoy the privilege once more, of pouring out our hearts together at a throne of grace. What seasons of heavenly communion the sound of your familiar voice recalls! Will our voices retain any thing of their present tones when we join in the everlasting song?"

At another interview he reverted to the scenes of their former intercourse and spoke of mutual friends. To some who yet live he sent messages of kind remembrance. He spoke of some who had fallen asleep, who were dear to both, and then dwelt with great fervor upon the indissoluble oneness of those who are in Christ. "I have thought with great pleasure," he said, "not that we *were* one, but that we *are* one. Death cannot dissolve it; we are one company, one family;" and then he repeated, as though to himself, and forgetful of the presence of others, with a clear voice and with such inimitable grace, that it was impossible to interrupt him, though the efforts seemed beyond his power, or at least beyond what was proper in his condition, the whole of the hymn—

"Come let us join our friends above
Who have obtained the prize,
And on the eagle wings of love
To joy celestial rise."

In reply to some remark regarding the wisdom and love of God manifested in the kind and the measure of trial he metes out to his children, he replied: "You remind me of a saying of father's, when I last visited him. One night when I watched alone by his bed of suffering, he had a night of greater pain and restlessness than usual. I looked upon his

exhausted frame, still tossed about with anguish, and his meek, patient look, which was more touching because not a word of complaint escaped his lips, and I could scarcely endure the sight. The night was far spent, and still there was no respite. I laid my head upon his pillow, and my hand upon his aching brow, and said, ‘O my father, I love you as I never loved you before. How I wish I could take your pain upon me, that you might find an hour’s rest!’ and he answered—you know how father would speak then, ‘No my son, no, not if it were possible. I could not spare a single pang or ache. I know you love me, but he who is doing this loves me infinitely better than you do, and if it could be spared he would not let his poor child suffer an instant. It is not an enemy that is afflicting me. This is love’s doing, infinite love, and I cannot spare the blessing such love is bestowing.’” He paused, and listened to some remark, in harmony with the sentiment, and then resumed the subject, “I have been filled with such unutterable peace and wonder as I have lain here, and thought of the love of God to me, *me* of all others. With such objects of love in his countless holy ones, that he should love me. And while he is reigning in everlasting glory, over the wide universe, and filling so many hearts with love, and listening to all their praises, and sustaining and guiding all that universe of worlds, and watching over all his creatures, the very least as well as the very greatest, and directing all events, and carrying on his vast designs, that he should still be watching over me as I lie here, a poor, worthless man, with a love as full and a care as perfect as though I were the only one he had to love or care for. O his love—his love, and to think that I was redeemed with the precious blood of Christ; that Christ upon that throne is mine; that he has sent his Spirit to take possession of my heart, as his; that I am *his*. How easy it is to lie in his hands, and leave all to him! What everlasting security *in* Christ.” And so at intervals of conversation, with an eloquence and power which cannot be trans-

ferred to paper, and which can never be heard, save by the death-bed of saints. He continued to speak of that theme which will fill up eternity with praises. There was another precious season of prayer, and then the renewed expression of love and joy and gratitude. He perhaps realized that if these were not the words of final parting, at least the time for these words was at hand. He reluctantly acquiesced in the propriety of bringing the interview to a close, and to Mrs. Kendrick's expression of solicitude, he replied: "Oh not fatigued but refreshed."

Thirty hours later his friends were hastily summoned to the closing scene. It was about ten o'clock at night—death was stamped upon his countenance, which was still lit up with intelligence and affection, and which brightened with a fresh glow of love as one after another they gathered around his bed. They were not common acquaintances, but all of them were bound to him by special ties of love or gratitude. The remembering fellowships of many years was collected there. How many deeds of kindness, hours of sweet communion, scenes of hallowed delight, relations of heavenly tenderness were there recalled. His wife, sustained by amazing grace, sat on one side listening, ever and anon, to whispered syllables of love and comfort. His physician sat, bowed down with the sorrow of a friend, touching his pulse; kind hands attempted to minister relief to weary limbs; and the friends regarded it as a privilege to take a place by his pillow in succession, and hold for a few moments the hand whose cordial grasp was now relaxed. It seemed as though a few minutes must close the scene, but the minutes lengthened into hours, and still the patient spirit lingered. There was not the appearance of acute pain, but the struggle of dissolving nature and a sense of insupportable fatigue, which occasionally prompted the prayer for "rest," "rest." He was the calmest of all: not one word of impatience or complaint; and occasionally he feebly essayed to be the comforter of the sorrowing. "Let us pray once more," he

whispered to the friend and former pastor, whose interviews are above related; and the company knelt together, and poured forth fervent prayers to that God whose love triumphed even then. A feeble pressure of the offered hand at the close of the prayer, intimated the sufferer's fellowship in it. "Bless you," he said, "I love you," and, then to the whispered question,—“Can I do any thing for you on earth?”—he whispered feebly—“No, comfort Fanny, all is well”—perhaps among his last distinguishable utterances. On the repetition of some precious promises, from time to time, he nodded assent and smiled satisfaction; but he was fast receding from consciousness.

It would be indelicate and useless to extend the description of the scene of pity which was prolonged until three o'clock of the afternoon of January 14th, 1859. The friends still gathered around, unable to tear themselves from the scene of sufferings which they could not alleviate. All was silence, save the gasped breathing of him to whom their affections clung, and, occasionally, a sob which could not be repressed. The parting breath came at longer and longer intervals—a sigh—a sudden change flitted across the altered countenance, and a look of meaning from the physician told that the great heart of Silas N. Kendrick had ceased to beat. The first voice by which the silence was broken was the voice of prayer, and soon in the unbroken silence of the chamber of death lay all that was mortal of one of the noblest of men. The longed-for rest was reached.

It were vain to tell of all the grief the event awakened. The whole community showed it, and probably few funerals in Detroit have called forth a greater number of all classes—none have been accompanied by more true mourners—a multitude of those who had been in his employment at different times, and a multitude of the young who had enjoyed his care and instructions in the Sunday-school were among the most afflicted. Those who were best acquainted with his history could recognize in the crowd widows and

orphans whom he had succoured, the poor whom he had relieved, and the erring he had reclaimed. Letters of condolence with Mrs. Kendrick, which of themselves would fill a volume, attest the esteem in which he was held by those whose esteem is most valuable.

Our task is done. Alas ! how poorly done ! But it will be accepted as the expression of a love which is the foremost to recognize the defectiveness of the portrait.

On the green sloping bank of a little ravine in Elmwood Cemetery, Detroit, stands a simple obelisk, the base of which bears this inscription :

IN PEACE.

SILAS N. KENDRICK,

BORN, JANUARY 19, 1814;

FELL ASLEEP IN JESUS,

JANUARY 14, 1859.

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